G/81

TEMPLES, CHURCHES AND MOSQUES

A Kaleidoscopic View of the World's Architecture

BY

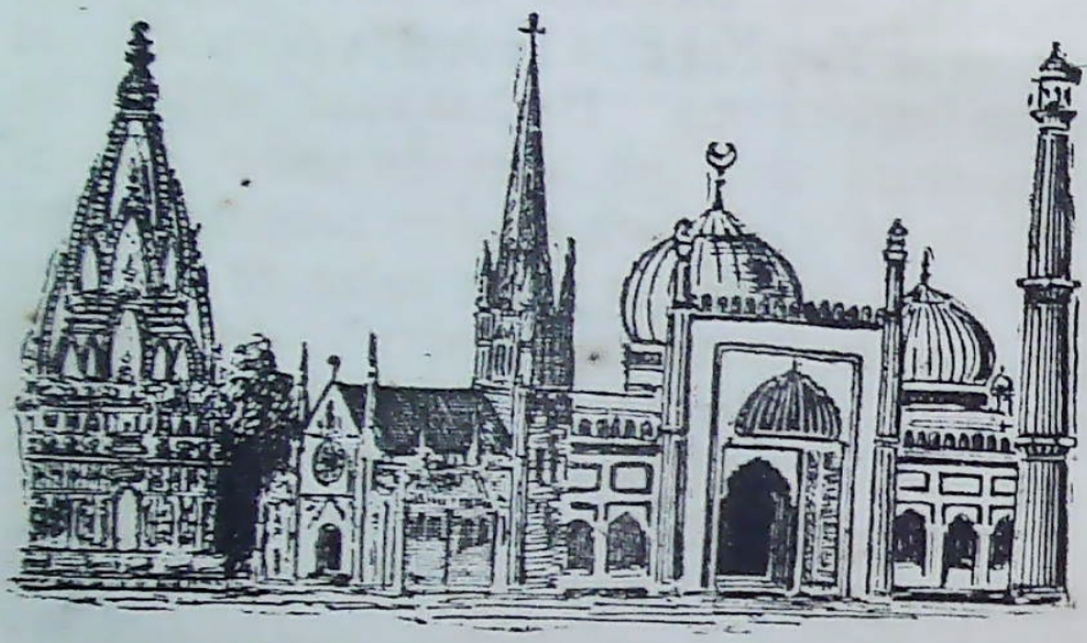
YAKUB HASAN

K. C. COLLEGE LIBRARY
HETAMPUR
Accession No 1805
Call No
Purchased on
From
Price

Mis
128

ACCNO.
1805

MADRAS



TEMPLES, CHURCHES AND MOSQUES.

31

PREFACE

IN this remarkable volume Mr. Yakub Hasan has attempted to give a kaleidoscopic view of the world's religious architecture. He has travelled in three continents with eyes open and a mind susceptible to artistic impressions. He has read widely on architecture and the arts, on the history of civilizations and comparative religion. The result is a volume of great value to all who have any the least interest in these diverse subjects. Man's feeling for the beautiful, his need of the useful and his passion for piety are at bottom the foundations of architecture, and what more natural than that the world's greatest masterpieces of architecture should take the form of Temples, Churches or Mosques? The author describes the evolution of the simple altar of the primitive man into the magnificent temple and church architecture of mediæval times. He takes us through the Chaldean to Egyptian, Greek and Roman temples, through the Buddhist and Hindu Monuments to the temples of the Far East in all their variety and splendour; again to Soloman's temple and the Kaaba at Mecca; to the coming of the Messiah and the magnificent cathedrals of Mediæval Europe; to the birth of Mohamed

and the Mosque architecture of Egypt and Turkey and Spain; to Byzantine and Saracenic styles of architecture, and finally to the beautiful Moghul architecture of Hindustan. The reader finds himself face to face, now with the pylons of Egypt or the Parthenon of Athens, now gazing at the dizzy domes of St. Marks or St. Peters, now passing through the corridor of the Rameswaram temple, or admiring the golden flooring of the Shewdagon Pagoda, now stupefied by the height and immensity of the Kutab or lulled into a beautiful vision by the delicate craftsmanship of the Taj. Every style of Temple, Church or Mosque architecture is described at length to the accompaniment of no less than 68 illustrations of some of the masterpieces of the world's architecture.

The author's concluding chapter is an appeal to unity in the name of art, culture and civilization. India, he says, is a miniature cosmos, the epitome of the Universe. Here have flourished every variety of religion and styles of architecture and men of all nationalities and diversity of creeds in harmonious concord, and it is the peculiar privilege of India to send forth to the whole world the Message of Universal peace, love and brotherhood.

MADRAS,
January 1926. } *The Publishers.*

Q/31

CONTENTS

INTRODUCTION

I TEMPLES

Altar : the first place dedicated to God... 2
Origin of Idol Worship ... 4
Temple ... 5
Oldest Chaldean Temple ... 6
Temples in Egypt ... 8
Rock-cut Temples ... 15
Temples : monuments in Greece ... 16
Roman Temples ... 19
Later Egyptian Temples ... 21
Temple architecture in General ... 22
First Domed Temple ... 26
Fire Temples in Persia ... 27

II BUDDHIST MONUMENTS IN INDIA

Four Periods of Hinduism ... 30
Buddhist Monuments in India ... 33
Stupas ... 34
Chaitya Halls ... 38
Viharas or Monasteries ... 42
Cave Chaityas ... 43
Cave Viharas ... 50
Decline of Buddhism ... 52

III HINDU TEMPLES

Budh-Gaya Temple ... 55
The Oldest Temple in India ... 58
Sikhara—of the Indian Temple ... 62
Orissan Style ... 64
Stages of Development ... 68
Jain Temples ... 74
Dravidian Temples ... 77

IV TEMPLES OF THE MIDDLE AND FAR EAST

Sikh Temple ... 89
Kashmiri Temples ... 90
Nepalese Temples ... 93
Tibetan Temples ... 93
Burmese Pagodas ... 95
Siamese Temples ... 98
Chinese Temples ... 98
Japanese Temples ... 100

V SOLOMON'S TEMPLE AND SYNAGOGUE

God's Messengers ... 102
Abraham, Monotheistic Religion ... 104
Kaaba at Mecca ... 105
Tabernacle ... 109
Solomon's Temple ... 111
Synagogues ... 114

VI CHURCHES

Religion in Persia ... 118
The coming of the Messiah ... 120
The Gospels ... 121

Christianity
Christian Creed ... 122
Religious Autocracy ... 123
Division of the Church ... 125
Propagation of Christianity ... 125
The Reformation ... 127
Protestants ... 129
Non-Conformists ... 130
Church Architecure ... 130
Latin Church ... 131
Romanesque ... 135
Gothic ... 137
Renaissance ... 139
Byzantine ... 142

VII MOSQUES

6 Stages of Religious Development ... 145
Belief and Practice ... 149
Islam ... 151
Muslim conquests ... 155
Mosque Architecture ... 156
The first Mosque at Medina ... 158
Masjid-ul-Haram at Mecca ... 161
Saracenic Style ... 165
Jerusalem Mosques ... 166
Egyptian Mosques ... 170
The Mosque in Spain ... 177
Turkish Mosques ... 182

VIII MOSQUES IN INDIA

"The Might of Islam" ... 184
Kutub Minar ... 192

Afghan Architecture ... 196
Provincial Mosques ... 198
"The Sovereign of the world" ... 199
Mughal Architecture ... 200

IX CONCLUSION ... 205
Message of Universal Peace ... 208

ILLUSTRATIONS

1. Chaldean Temple ... 7
2. Egyptian Temple ... 9
3. Temple at Karnak ... 13
4. Parthenon—Present State ... 18
5. Parthenon—Elevation ... 19
6. The Maison Carree, Nimes ... 20
7. Pantheon, Rome ... 24
8. Pantheon—Interior ... 25
9. Stupa at Sanchi ... 34
10. Tee cut in the Rock at Ajanta ... 36
11. Gateway of Tope at Sanchi ... 37
12. Chaitya at Ter—Front ... 39
13. Chaitya at Ter—Side ... 40
14. Cave at Bedsa ... 43
15. Chaitya Cave at Nasik ... 45
16. Cave at Karle ... 46
17. Cave at Ajanta—Interior ... 48
18. Cave at Ajanta—Facade ... 50
19. Buddhist Cave at Elura ... 51
20. Temple at Budh-Gaya ... 57
21. Temple at Bhitargaon ... 60

22. Temple at Sirpur ... 62
23. Black Pagoda at Kanarak ... 65
24. Black Pagoda—Section ... 66
25. Temple at Khujaraho ... 73
26. Temple at Osia ... 75
27. Temple at Mount Abu ... 78
28. Dharmaraja Rath ... 79
29. Ganesh Rath ... 80
30. Temple at Tanjore ... 84
31. Gopuram of the Madura Temple ... 85
32. Corridor of Ramesvaram Temple ... 87
33. Temple at Payer—Kashmir ... 91
34. Devi Bhawani Temple,—Nepal ... 92
35. Golden Temple—in Tibet ... 94
36. Ananda Pagoda—Burmah ... 96
37. Temple of the Great Dragon, Siam 97
38. Pagoda of Horinji—China ... 99
39. Kaaba at Mecca ... 106
40. S. Maria Maggiore, Rome ... 132
41. Plan of S. Maria Maggiore ... 133
42. S. Apollinare in Classe, Ravena ... 134
43. La Trinite, Caen ... 136
44. Church at Amiens: General View 138
45. St. Peters, Rome ... 140
46. Hagia Sophia, Constantinople ... 141
47. St. Marks, Venice ... 143
48. Masjid-Ul-Haram, Mecca ... 163
49. Dome of the Rock, Jerusalem ... 167
50. El-Aksa Mosque, Jerusalem ... 169
51. Mosque of Amr, Cairo—(Plan) ... 171
52. Mosque of Amr, Cairo ... 172

53. Jame Azhar, Cairo ... 174
54. Minaret of Sultan Hasan, Cairo ... 175
55. Mosque at Cordova ... 179
56. The Giralda, Spain ... 180
57. Jame Sultan Ahmed, Constantinople 182
58. Jain Court of Kutab Mosque, Delhi 185
59. Kutab Mosque, Delhi ... 187
60. Kutab Mosque, (Plan) ... 189
61. Allaudin's Gate—Exterior ... 190
62. Allaudin's Gate—Interior ... 191
63. Kutab Minar ... 193
64. Kutab Minar, Entrance ... 194
65 Kalan Masjid ... 195
66. Sher Shah's Mosque ... 197
67. Jame Musjid, Exterior view, Delhi 201
68. The Jame Musjid, Interior ... 202

INTRODUCTION.

A temple is the centre round which the life of a community revolves from day to day, from age to age. It is the daily meeting place of the people of each locality. In the well-ordered life of a civilized people, the first act of every man, woman and child, after ablutions and purification, is to pay his homage to his Maker before he begins the daily routine of life. In the service of the temple is reflected the best and noblest features of the spiritual life of a community; in its material construction and decoration is displayed the finest and the most artistic skill of the age; and in its institution is represented the civilization and culture of its devotees.

The history of the evolution of the temple in all ages and in all communities cannot, therefore, but be the most instructive, the most illuminating and the most fascinating subject of study and research. It is, therefore, strange that while in these days so much has been written on the architecture of all countries and on the comparative study of all religions it has occurred to no one to produce a book in which the places of worship of all

nations, living and dead, are described, the peculiarities of their arrangement, construction and architecture elucidated, the stages of their evolution traced and the religious beliefs and practices of their devotees explained.

The subject is no doubt vast and requires extensive study and exhaustive treatment. The present writer has devoted considerable time and labour to the history of architecture in general and to the religious monuments in particular and he is not unacquainted with the religions and cultures of the peoples who have raised such glorious structures to give concrete expression to their spiritual impulses. But his other more pressing engagements, specially one connected with the exposition of his holy book the Quran, have so far prevented him from putting into execution his long cherished project. It was, however, suggested to him that an attempt to produce a treatise of modest dimensions on the subject may be practical within the time that could be spared in the course of a year from the other work. He therefore planned this book in the shape of a series of articles that may not be too long for publication in the course of the Silver Jubilee Year in the INDIAN REVIEW so ably conducted by one of his oldest and dearest friends, Mr. G. A. Natesan. He had therefore not only to personally resist the tempta-

tion to enlarge on any particular part of his theme but the limitation of the space in the REVIEW also occasioned constant reminders from the Editor to curtail the number of illustrations.

The reader has perhaps more reason to be grateful than otherwise for this double restraint, for a concise handy little book of 200 pages which is, as it were, according to a Persian saying, a river filled in a goglet, may be more welcome to him than a more ambitious volume when the exigencies of the modern daily life make such a great demand on his reading capacity.

LIVING RELIGIONS

There are 10 living religions in the modern world an account of which will be found and their places of worship described in this book. The following is the chronological order of their foundation and the places of their origin :—

1500 B.C.		Judaism—Arabia (during Moses' 40 years' wanderings in Arabian deserts)
1500	„	Hinduism—India
1000	„	Zoroastrianism—Persia
600	„	Shinto—Japan
560	„	Taoism—China (Lao-tze born 604 B.C.)
560	„	Jainism—India (Mahavira born 599 B.C.)

520 B.C. Buddhism—India (Buddha born 560 B C.)
510 „ Confucianism—China (Confucius born 551 B.C.)
25 A.C. Christianity—Palestine (Christ born 4 B.C. Ministry began at the age of 30)
610 „ Islam—Arabia (Ministry began at the age of 40).

It will be noticed that three living religions were founded in India, two in Arabia, two in China, one each in Palestine, Persia and Japan. As Buddhism is co-existent in China and Japan with the national religions, China has three and Japan has two religions. As there are more Parsis in India than in their ancestral home in Persia and more Muslims in India than in any purely Muslim country, and as Christianity claims 4,754,000 souls among the Indian populations as her own, India is the home of seven out of ten living religions of the world. This will bring home to the reader the significance of the concluding chapter of this book.

The discovery of the New World beyond Europe during the heyday of Christianity has given that religion preponderance in population in the West which totals 557 millions. In the Eastern Hemisphere Islam takes the middle position geographically as well as numerically and extends from the

African shores of the Atlantic to the borders of China and to the Malay Peninsula. Muslims number about 230 million souls.

Hinduism with a following of 220 millions is of course confined to India. In this number I have included the three millions Sikhs, for I consider that Sikhism like Arya-Samajism is a reformed section of Hinduism and not a separate religion. Jainism, which has a million adherents, is also, in its present form, hardly distinct from Hinduism.

The countries beyond India in the North and in the East, not forgetting Ceylon in the South, are purely Buddhist, while China and Japan also have vast Buddhist population. The total number of Buddhists in the world may be taken roughly as 150 millions. Confucianism is said to have 250 million adherents but I very much doubt that figure. The Chinese population is yet to be correctly counted and it may, besides, be found that there is a larger proportion of Buddhists among the Chinese than has been so far estimated. Taoism has 43 million souls and Shinto 16 millions. 11 millions of Jews are scattered all over the world but the bulk—nearly half—is in Russia, and there are only a hundred thousand Zoroastrians.

DEAD RELIGIONS

Of the ten historic religions that have passed away those of Peru, Mexico, the Hittites

and Phonecia have left no monuments behind even if they ever had any substantial ones. Only shapeless mounds represent the temples of Babylonia which when unearthed reveal nothing but the foundations and tiers of terraces, the shrines themselves, that surmounted the highest terrace, having disappeared altogether. Egyptian, Greek and Roman civilizations have been of later date and the monuments left by these ancient and mediæval peoples form landmarks in the history of the noblest of the arts, namely architecture. Zoroastrianism has outlived its offshoots—Mithraism and Manichæism—but none of the Persian religions has been fortunate enough to leave her traces behind in the form of buildings. Persia is the only country among the old civilized nations which has always lavished her wealth and talents in building palaces for her kings and neglected the houses of her gods. It is a curious coincidence that we could not lay hands at the time on a picture of a mosque and so Persian places of worship do not get a place in the chapter on Mosques as they do not find an illustration in the chapter on Temples.

YAKUB HASAN.

TEMPLES, CHURCHES & MOSQUES

EVER since man was endowed with the faculty of thinking he has been cultivating a belief in the existence of a Supreme Being, Who possesses considerable power of doing good or harm, which He does not refrain from exercising even in the petty affairs of mankind. In man's imagination all the forces of nature were so many faculties of good or evil, generally subordinate to, but sometimes even warring with, one superior force amongst them who had, with the dint of his might, established his supremacy over the others. Man was afraid of these invisible mysterious beings and did everything that he thought would propitiate them. He made to them or their superior offerin... able things tha... ow, produced ... rm, acquired. ... his domestic ar... ied

KCC
R1805

wealth, and sometimes, in his desperate earnestness, he did not shrink even from offering human sacrifice to appease the wrath of God.

All the offerings and sacrifices were of course accompanied with prayers and adulations. Religion thus formed part and parcel of human life from the very creation of the specie called man in the animal kingdom of this earth. Religion was as much natural to him as eating, drinking and sleeping.

The oldest paleolithic remains that the most primitive man has left behind shows that he also believed in the immortality of the soul and in a life after death. All the paraphernalia of his daily life used to be buried with him for his use in the next world. He had, therefore, to propitiate God not only to obtain his mercy in this world, but also to escape his vengeance in the next.

ALTAR-THE FIRST PLACE DEDICATED TO GOD

An altar was the first place dedicated to God where offerings and sacrifices were made and prayers offered for their acceptance. It was at first a rude and unwrought slab of stone lying flat on the ground on which

animals were slaughtered as sacrifices or other offerings were displayed. The place, where an altar was fixed, naturally became, in course of time, sacred, and by and by, the stone no longer served the utilitarian purpose of a table for the offerings, but itself became an important landmark—a distinguished feature of the sacred locality and an object of reverence where God himself received his tithes as it were from his devotees.

For a very long time a rude stone altar denoted the place of offerings and worship. Even as late as 2000 B. C. when the Patriarch Abraham raised his voice against polytheism, and left his home in Chaldæa as a protest against the prevailing religion, he set up in Canaan, the land of his migration, rude stone altars which mocked the magnificent structures raised by the Chaldeans and the Egyptians to the glory of the numerous deities that they worshipped.

A good and beautiful locality was naturally selected to fix the altar upon, and a shady tree provided a canopy over it. The people in the village assembled there on certain fixed

days to pay their homage to God, and whenever they passed the altar casually they lowered their heads and raised their hands in reverence and salutation. The little red painted stones that we see on the roadside in India are no doubt survivals of the altars of the olden times. Such sights can only be seen in India, where each stage through which humanity has passed, in the course of ages, in the path of civilization got permanently fixed, and a bit of humanity continues to remain in the same state as a living monument of the time long gone by. To use another simile, India has not kicked off the ladder by which it has risen to its present eminence, but has retained it, petrified as it were, to mark all the stages of its progress.

ORIGIN OF IDOL WORSHIP

The space at my disposal does not permit of the tracing of the interesting evolution that transformed an altar under a tree into an idol or other object of worship under the lofty roof of a temple. As man made progress in the art of giving concrete expression to his subtle thoughts, he began at first to make drawings of

the things he observed. He then learnt to carve shapely objects out of wood, lumps of clay and stone. He did not confine his art to only things he observed with his physical eye, but also gave shapes to the visions his mental eye saw and his brain imagined. God was supposed to come to the place of offerings, to the very stone of the altar; He sometimes animated a tree and manifested Himself in various ways and in different objects. What could, therefore, be a better and more suitable vehicle of His manifestation than the effigy that His devotees made according to their conception of Him?

TEMPLE

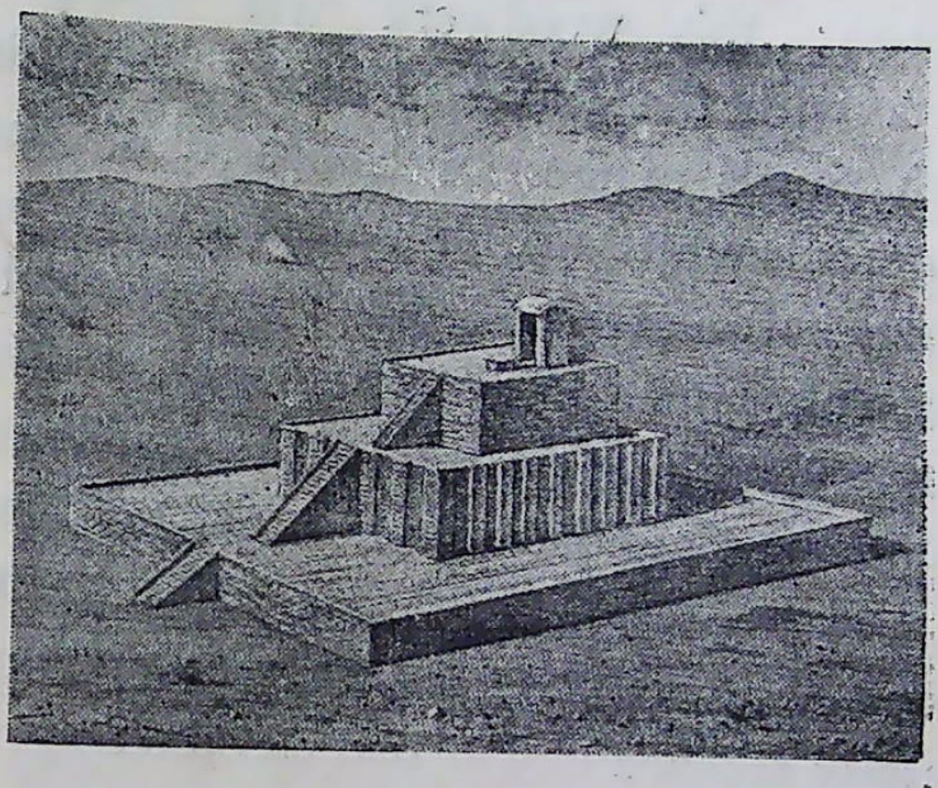
The idol must have suitable housing, as magnificent as the artistic talents of a community could devise and its material resources could produce. This desire to glorify God is to a large extent responsible for the development of the fine art of architecture in civilized communities. Generally temples had precedence over palaces, and royal devotees lavished more wealth on the dwellings of gods than on their own houses.

OLDEST CHALDEAN TEMPLE

For the oldest temple in the world one would naturally turn to Chaldea, the cradle of civilisation, if not of humanity. Chaldea was not as fortunate in the possession of durable building materials as Egypt. On the vast alluvial plains watered by the Euphrates and the Tigris there are no hills and rocks to serve as quarries as there were in Egypt and the neighbouring Sinai Peninsula. The buildings constructed with bricks set in bitumen could not resist the ravages of time for long, and we have to draw on our imagination to some extent to give shape to the mound of ruins that breaks the sky line at Mugheir (the Ur of the Bible) in Mesopotamia and form a mental picture of the great temple as it was 5000 years ago.

In order to give the shrine proper as high an elevation as possible, three platforms were built one above the other in diminishing sizes, and the shrine was placed on the highest platform as the pinnacle of the whole structure. An inclined plane or a flight of low steps in the facade led from the

ground to the first floor, and from there another plane to the second floor, and the third to the topmost terrace on which the temple proper was situated. The central



1. CHALDEAN TEMPLE
Approximately Restored

mass of crude bricks in the middle platform or storey had a case of red tiles cemented with bitumen, and was strengthened with plaster-like buttresses that relieved its rather plain surface.

"The Chapel on the summit could not contain more than one apartment; an altar

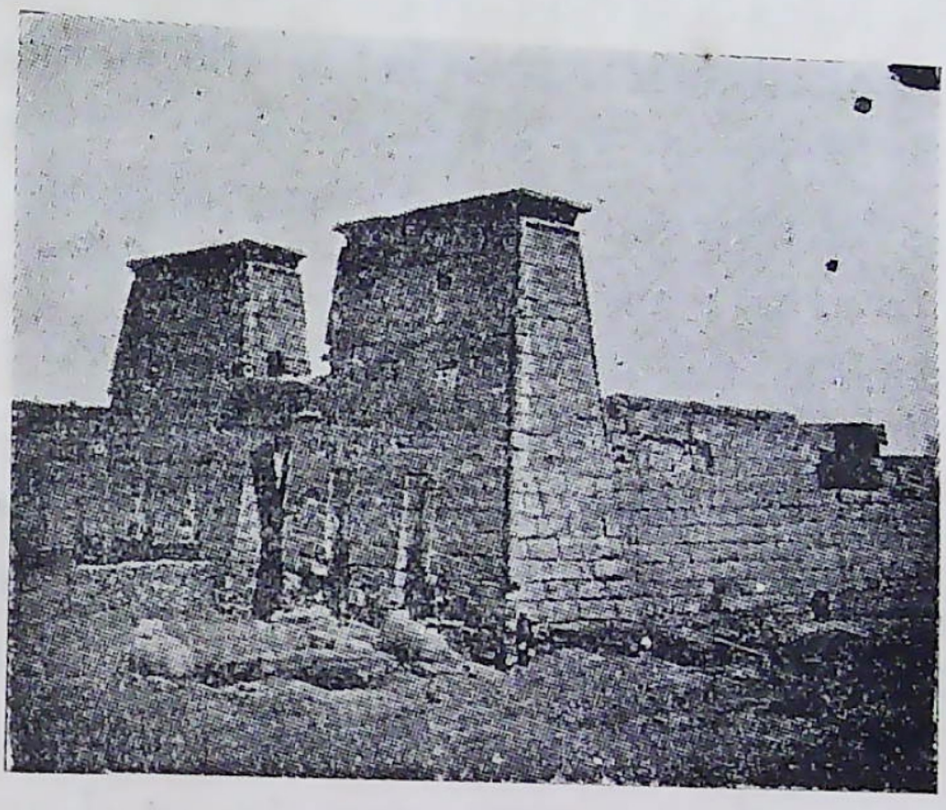
stood before the door." "The external walls of this shrine were covered with pale blue enamelled tiles having a polished surface. The interior was panelled with cedar or cypress;...this woodwork was inlaid in parts with the leaves of gold, alternating with panels of mosaics composed of small pieces of white marble alabaster, onyx, and agate, cut and polished. Here stood the statue of Nannar...The spirit of the god dwelt within it in the same way as the double resided in the Egyptian idols; and from thence he watched over the restless movements of the people below, the noise of whose turmoil scarcely reached him at that elevation." *

TEMPLES IN EGYPT

The oldest temple in Egypt, the so-called Temple of the Sphinx, is a simple plain building of granite and limestone. It contains a hall 55 feet long with two rows of perfectly plain square granite columns carrying granite lintels which supported the roof slabs, and a further hall at right angles to

* The Dawn of Civilization by Professor Maspero, p. 630.

this, with one row of similar square columns along the centre. This temple is situated at Gizah near Cairo in the immediate vicinity of the Great Pyramid of which it is a contemporary, to which this building perhaps belongs



2. EGYPTIAN TEMPLE
Pylons, Karnak

as its chapel. The building is now below the present ground level.

"The one described above," writes Mr. Fergusson, "is perhaps the simplest and least adorned temple in the world. All its parts are plain—straight and square, without a single moulding of any sort, but they are per-

fectly proportioned to the work they have to do. They are pleasingly and effectively arranged, and they have all that lithic grandeur which is inherent in large masses of precious materials."*

The kings of the Ancient Empire (4000 B. C.) spent all their resources on the building of the pyramids as safe and secure resting places for their mummies till they came back to life again; and they did not pay much attention to temple building. We have to skip over 3000 years before we come to the great temple building period in Egyptian history. The temple erected by Queen Hatshepset of XVIII dynasty (1600 B. C.) at Deral Behari, and the one built by Amenophus III of the same dynasty at Luxor are marvels of building art. Ramases II of the following dynasty (1300 B C.) outdid his predecessors in his great temple at Abydos. Temples constructed by the kings of the XXII dynasty (950 B. C.) are, however, by far the most wonderful of any in Egypt.

These extensive buildings covering a large

* History of Architecture, Vol. 1.

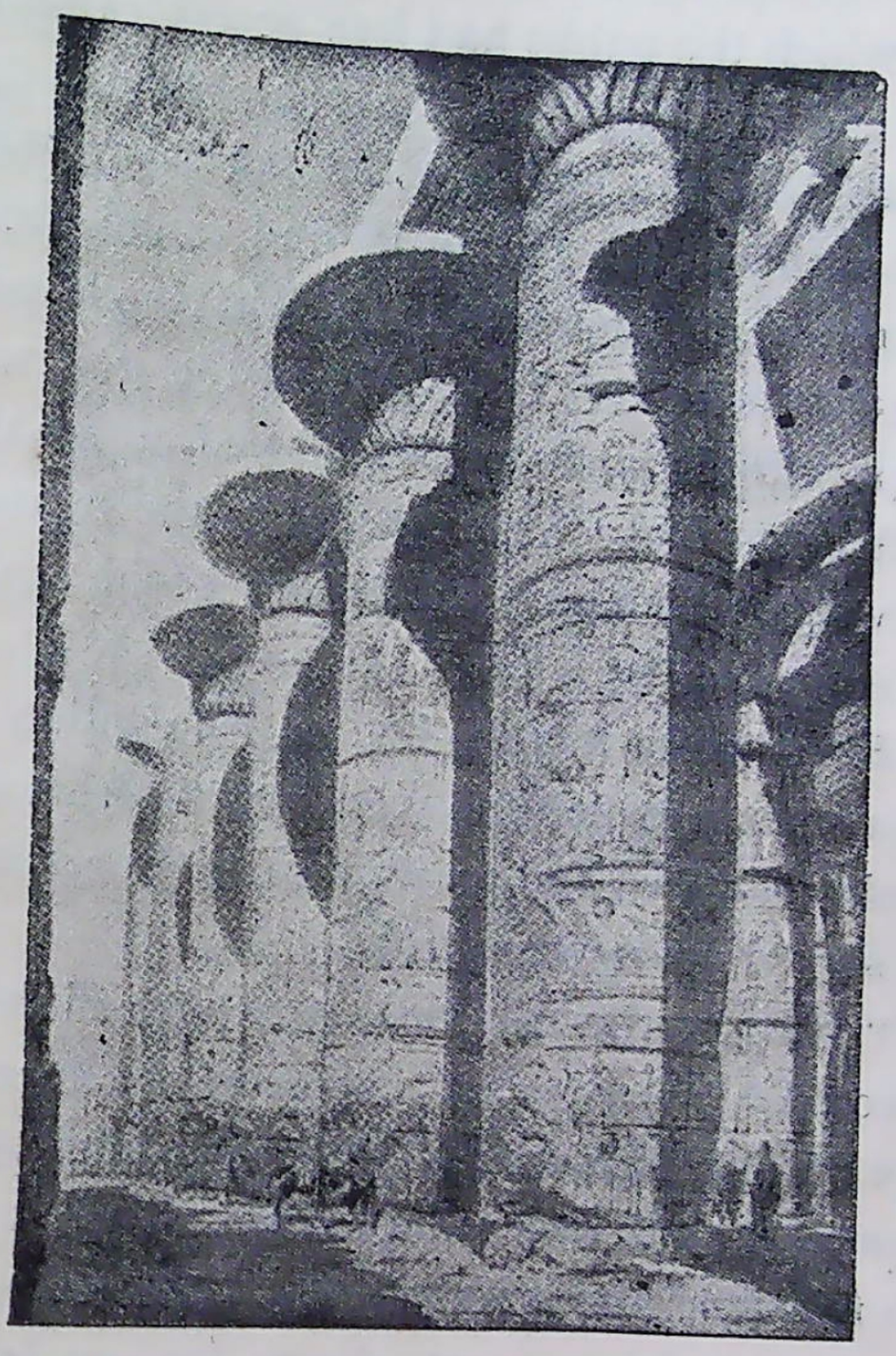
area "seem to have been rather suited to the residences of the king or priests than to the purposes of a temple, as we understand the word. Indeed Palace-Temple, or Temple-Palace, would be the more appropriate term for these buildings than to call them simply Temples. They do not seem to have been appropriated to the worship of any particular god, but rather for the great ceremonials of royalty—of kingly sacrifice to the gods for the people, and of worship of the king himself by the people, who seem to have been regarded if not as a god, at least as the representative of the gods on earth."

"Though the Rameseum," continues Mr. Fergusson, "is so grand from its dimensions, and so beautiful from its design, it is far surpassed in every respect by the palace-temple at Karnak, which is perhaps the noblest effort of architectural magnificence ever produced by the hand of man."

The temple buildings usually consisted of—(1) Pylons; (2) an open courtyard; (3) a hypostyle hall; (4) a shrine, set up in the sanctuary, which could be shut off from all

the other parts of the temple. A broad path, or dromos, brought the worshipper to the first pylon; on each side of it was a row of man-headed or animal-headed sphinxes. The pylon consisted of a massive doorway and two towers; these in times of festival were decorated with painted poles, from which floated coloured flags or streamers. A colossal statue of the king and an obelisk stood at each side of the doorway, and sometimes several statues of the king were arranged, at intervals, along the front walls of the pylon. The pylon, with its statues and obelisks, is probably the most characteristic feature of Egyptian temples.

The architecture of the Egyptian temple was almost entirely for interior effect. Except the pyloned entrance there is nothing externally but a blind wall of great thickness surrounding the whole. As you enter through the pylon into the open courtyard you find a magnificent colonnade on three sides of it. This colonnade was used as a kind of bazaar for the sale of things required for the worship.



3. TEMPLE AT KARNAK
Columns in the Hypostyle Hall

The hypostyle hall was entered through another pylon. The public brought offerings

to this hall and here the portion of the temple to which the public had free access came to an end.

Beyond the hall lay the sanctuary with the shrine of the god in it, and round about were several chambers in which temple property was kept. The shrine of the god was kept closed, and to be allowed to see the face of the deity was regarded as the greatest privilege which any worshipper could aspire to enjoy.

Every large temple had a lake within its precincts in which the worshippers performed their ablutions, and on its waters processions of sacred boats were held.

"How were such vast structures as these erected? The great columns of Karnak are 66 feet high and 12 feet in diameter; the monolith slabs over the central avenue were 36 feet long and 4 feet thick. The columns were erected in separate drums, but very large ones, leaving much fewer joints than in the Greek columns. The erection of these, and still more of the immense roofing slabs, if done by hoisting, must have necessitated very

large and powerful crane machinery; * * moreover, amid the closely crowded columns in the Karnak and other halls, there would seem to have been no room to work hoisting machinery on a large scale, or even to allow the roof blocks to pass between the columns."*

"Many writers have declared that the obelisks which are still to be seen in Egypt could never have been set up without the aid of complicated and very powerful machinery, but we know that the Egyptians had no such machinery....No mighty cranes or pulleys or other machines on a large scale, were used in building either pyramids or temples, and every appliance in the Egyptians' hands was of the simplest character. The wedge, the lever, the roller, inclined planes made of sand or palm trunks, represented most of their mechanical contrivances; all else was human and animal force."†

ROCK-CUT TEMPLES

This account of Temples in Egypt will be

---

* Short Critical History of Architecture by H. Heathcote Statham.

† Cook's Handbook for Egypt by Dr. E. A. Wallis Budge.

incomplete if no mention is made of the wonderful places of worship that were cut out of living rock. Like all rockcut examples all over the world, these Nubian Temples are copies of structural buildings only more or less modified to suit the exigencies of their situation. The two principal examples of this class of monument are the two at Abbu Simbel, the larger of which is the finest of its class known to exist anywhere. Its total depth from the face of the rock is 150 ft. divided into 2 large halls and 3 cells, with passages connecting them. Externally the facade is about 100 ft. in height, and adorned by 4 of the most magnificent colossi in Egypt, each 70 ft. in height, and representing the King Rameses (XIXth Dynasty) who caused the excavation to be made.

TEMPLES—THE PRINCIPAL MONUMENTS IN GREECE

As in Egypt the principal monuments in Greece also were temples. There too the architecture depended largely for its effect on the use of columns; but while in Egypt the columns are all inside the building and are for

internal effect only, in the Greek temple they are all outside the building and give it an impressive and grand appearance and distinctive character.

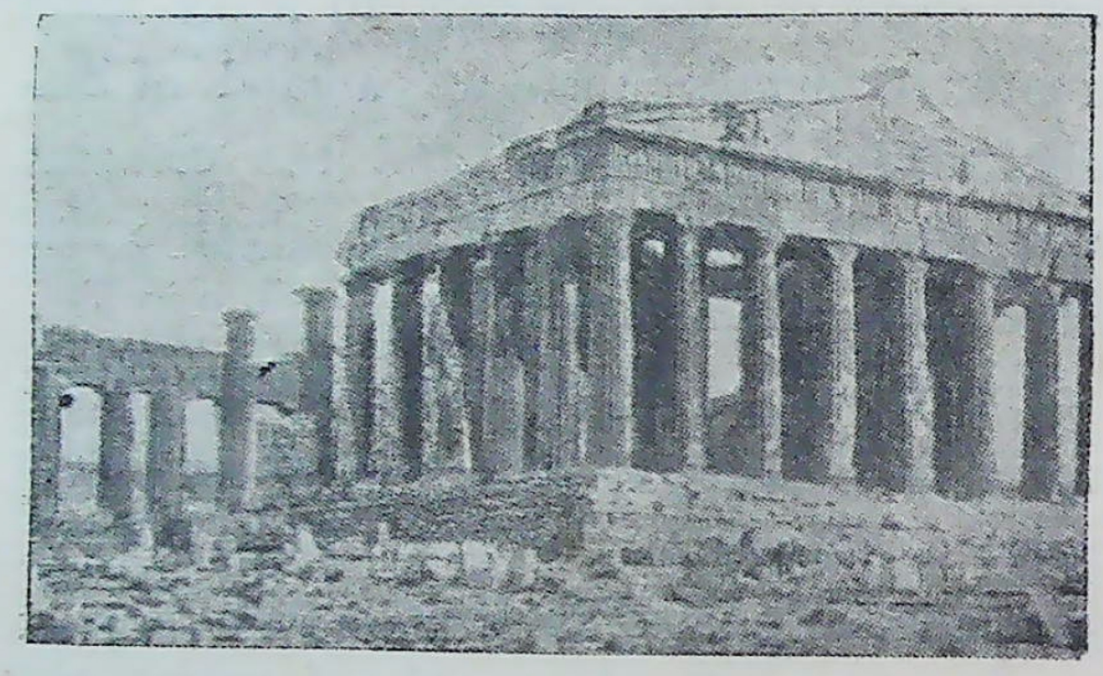
The two typical forms of the Egyptian capital were the (1) lotus bud and (2) spreading palm or lotus. Much labour and skill were spent on the capitals to make them ornate. Generally there was a band of bas-relief under the capital and the columns were usually covered with hieroglyphic and other ornamental designs.

The Greeks expended the greatest refinements in design on the columns and their capitals. Of these they had three orders: (1) Doric, (2) Ionic, (3) Corinthian.

The oldest Greek temple of which any traces are left and which may date from the eleventh or twelfth century B.C. is that of Hera, otherwise named the Heraion. "Pillars run all round it," wrote one traveller who visited it in the second century B.C.

Greek architecture reached its zenith of perfection in the Parthenon near Athens founded about the year 440 B.C.

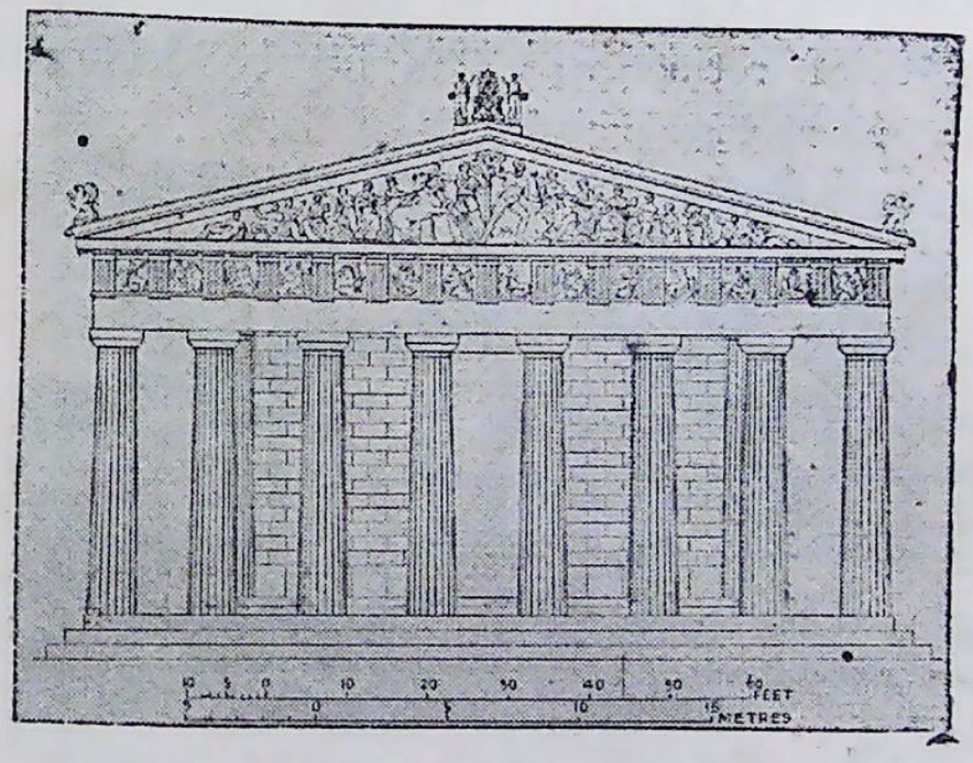
Mr. Fergusson in his History of Ancient and Mediæval Architecture writes:—"Of all the great temples, the best and most celebrated is the Parthenon, the only octa-style Doric temple in Greece, and in its own class undoubtedly the most beautiful building



4. PARTHENON—PRESENT STATE

in the world. It is true it has neither the dimensions, nor the wondrous expression of power and eternity inherent in Egyptian temples, nor has it the variety and poetry of the Gothic cathedral; but for intellectual beauty, for perfection of proportion, for

beauty of detail, and for the exquisite perception of the highest aud the most recondite principles of art ever applied to architecture it stands utterly and entirely alone and unrivalled—the glory of Greece and a reproach to the rest of the world."



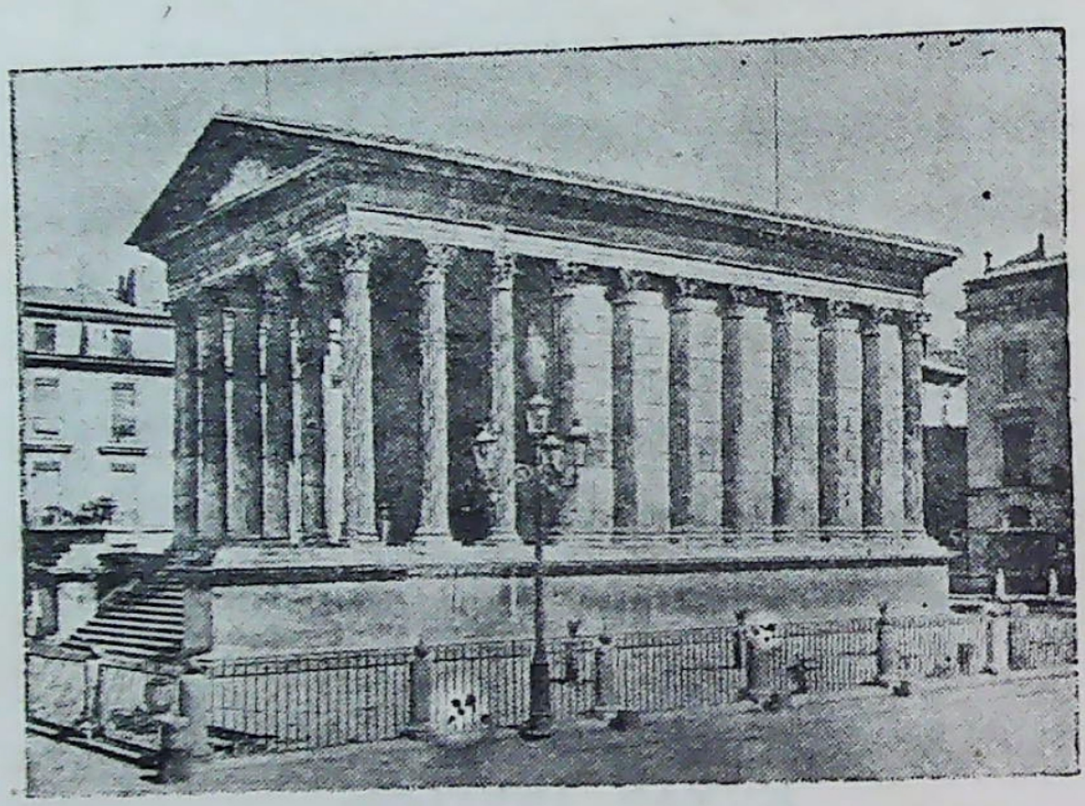
5. PARTHENON—ELEVATION

ROMAN TEMPLES.

" Roman columnar architecture, as far as style is concerned, is entirely founded on Greek,* and forms indeed a kind of continuation of the latter in a spirit of greater lavishness

*Short Critical History of Architecture by H. Heathcote Statham. p. 136.

of display and inferior refinement." 'Romans adopted the three Greek orders—Doric, Ionic and Corinthian—but the Corinthian order was the favourite with the Roman architects, and their treatment of it is typical of the whole spirit of Roman art, in its richness, costliness, exuberance of ornament, and its want of reticence. The highly decorative



6. THE MAISON CARREE, NIMES

character of the capital seemed an excuse for crowding decorative carving all over the entablature."*

The photo of the temple Maison Carree at

* Ibid p. 142.

Nimes (120 A. C.) illustrates the Roman style and Corinthian order.

EGYPTIAN TEMPLES UNDER GREEK AND ROMAN INFLUENCE

Under Ptolemys, Egypt enjoyed as great material prosperity as under her own Pharaohs; and her architecture and her arts too revived not, it is true, with the greatness or the purity of the great national era, but still with much richness and material splendour.

This was continued under the Roman domination.

Describing Ptolemaic temple on the island of Philae Mr. Fergusson says:—No Gothic architect in his wildest moments ever played so freely with his lines or dimensions, and none, it must be added, ever produced anything so beautifully picturesque as this. It contains all the play of light and shade, all the variety of Gothic art, with the massiveness and grandeur of the Egyptian style; and as it is still tolerably entire and retain much of its colour, there is no building out of Thebes that gives so favourable an impres-

sion of Egytian art as this. It is true it is less sublime than many, but hardly one can be quoted as more beautiful.

TEMPLE ARCHITECTURE IN GENERAL.

Egyptian temples had flat roofs which had to be upheld by a large number of pillars. The space between these columns had to be restricted to the length of the roof slabs on the one hand and that of the lintels on the other hand on which the roof slabs rested. The hypostyle hall, therefore, consisted of several parallel avenues between rows of columns; and it presented an appearance of a thickly wooded jungle. Greek and Roman temples were, however, spanned by timber gable roof, which required no support throughout the hall,the trusses resting on the longitudinal walls that enclosed the hall on the two sides. The triangular end of the roof formed a prominent part of the architecture and one of the distinguishing features that made up the style.

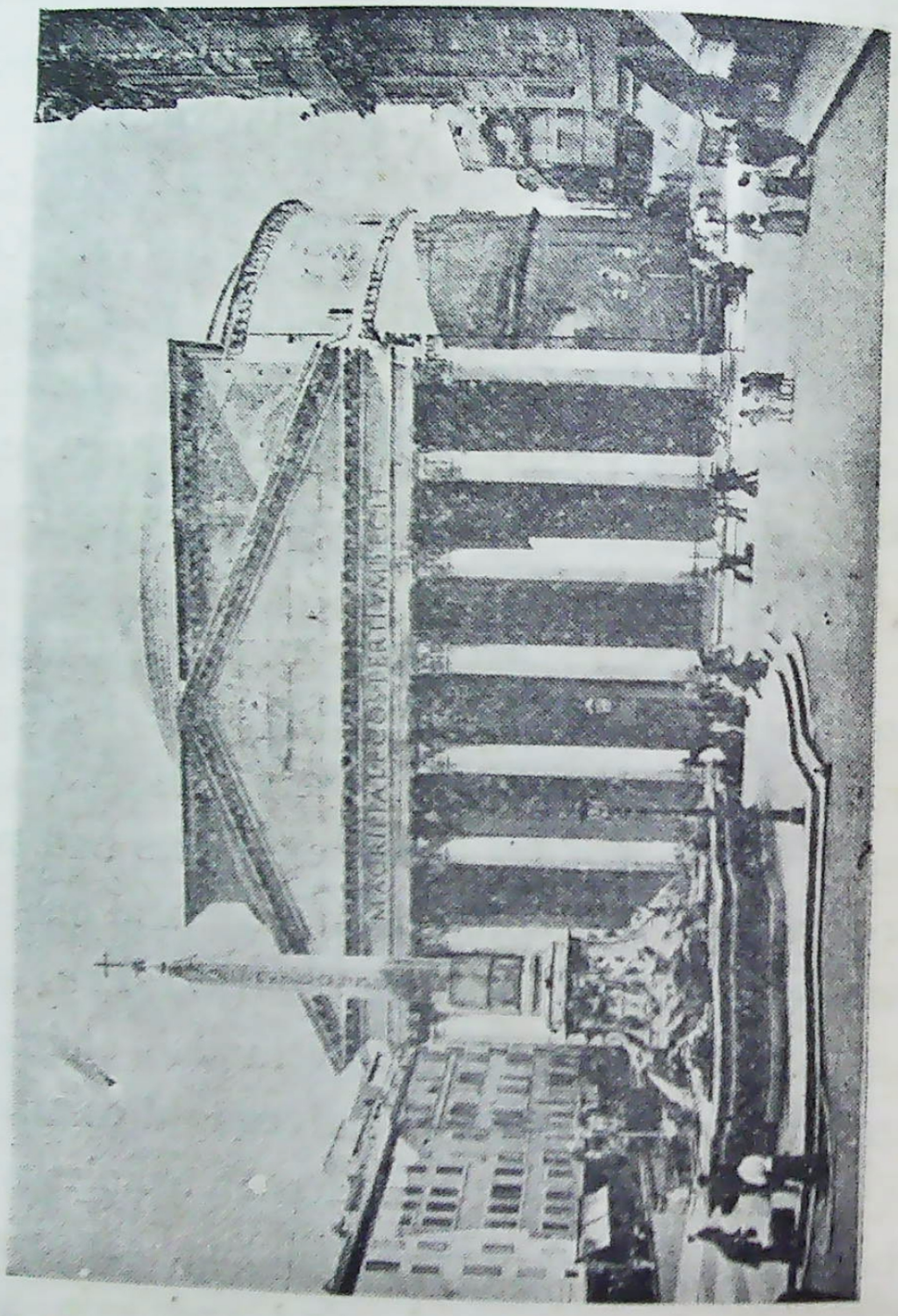
As the public was not admitted into the hall it was not necessary to make it very big. In fact the hall was often divided into 2 or more sections. The Greek or Roman temple

corresponded to the shrine in an Egyptian temple. In the latter the shrine was a small insignificant inconspicuous building hidden from the public gaze, placed in the sanctuary behind the grand hypostyle hall, which faced an open court-yard with colonnades on all sides but that of the pyloned entrance. On the other hand the Greek temple was all-in-all one building with an imposing facade, conspicuously placed on a piece of open and often elevated land, seen on all sides from a long distance.

Columns were arranged in some temples only in the front facade, in some both in front and back, while in others columns went on all the four sides. Some temples had two or three rows of columns in front and one or two rows at the side and back. The side and back wall that had no verandah abutting on it was either plain or had engaged columns.

The roof in Greek and Roman temples was the weakest part of the building. It could not resist the action of wind and rain and has disappeared so completely that it is only a guess work to imagine what sort of roof

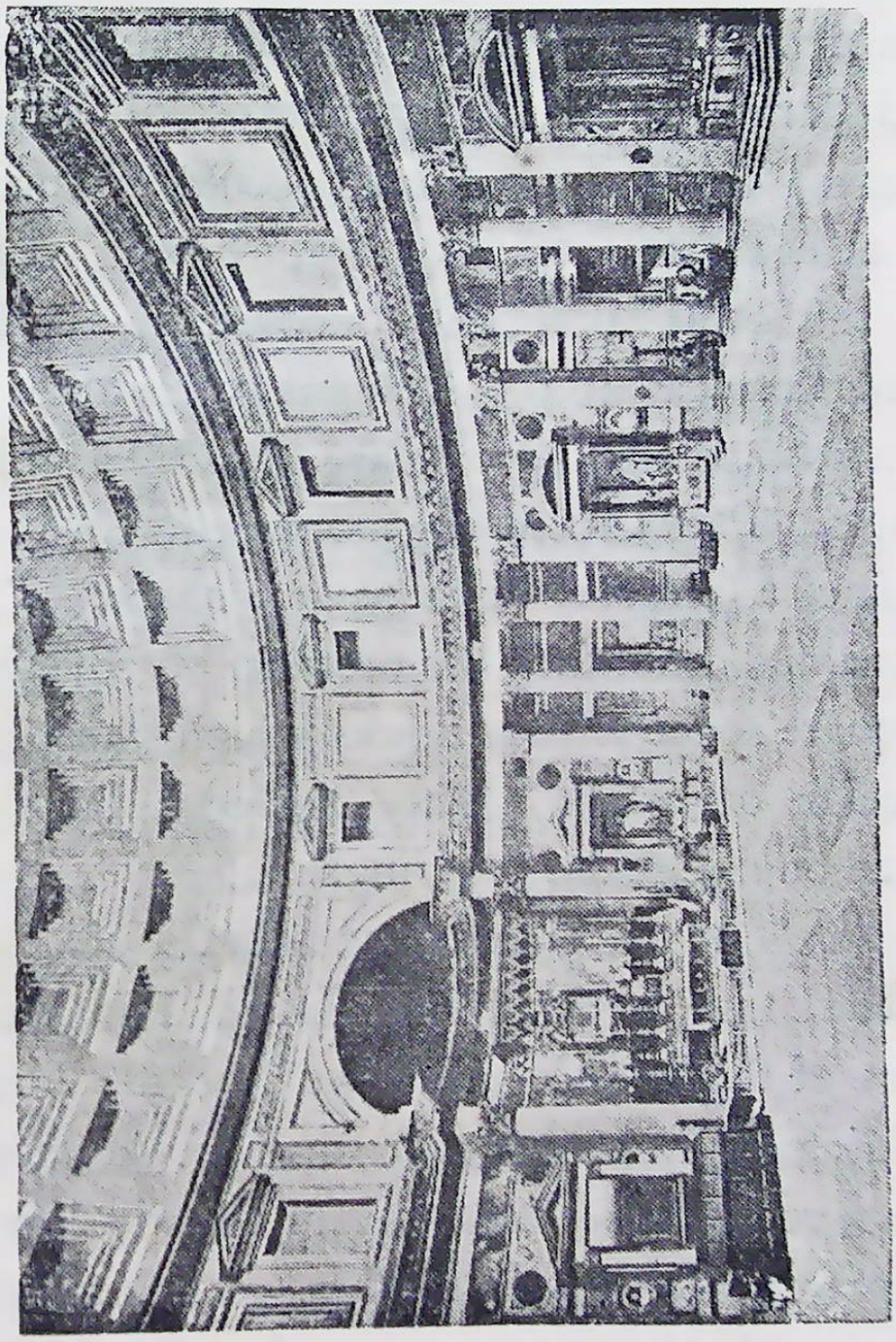
must have rested on the magnificent columns and strong walls that still bespeak the



7. PANTHEON, ROME

grandeur of the centuries past. The

Romans set to work to solve the problem of a monumental roof that could be, in strength



8. PANTHEON—INTERIOR

and nobility of design, in keeping with the

other features of architecture. There existed in large quantities in the districts around Rome an earth called *poyzolava* which, when mixed with lime, yielded a remarkably hard and durable cement, by means of which masses of wall and roof could be made in a concrete, which, after having time to set, was practically monolithic. By using this cement the Romans were able to construct vaults over large parallelogram spaces. The Dome is the monumental way of roofing a circular or a square space. The Romans did not face the problem of covering a square space with a dome which must be circular on plan. They however built a dome on a circular building.

FIRST DOMED TEMPLE.

The temple in Rome called Pantheon, "one of the finest in existence", is the finest building on a circular plan that has a dome for its roof. The Romans had already learnt the secret of arch construction. The arch did away with the stone or wooden lintel and now space of any width between two pillars could be spanned with an arch made up of

small blocks of stones or bricks arranged as voussoirs. Arches placed at intervals in the colonnade along the circular wall of the Pantheon introduced a new feature in architecture which, in the hands of succeeding artistic races, lent itself to innumerable manipulations to embellish the architecture of the future.

FIRE TEMPLES IN PERSIA.

In the matter of religion, Persia, for ages, followed the lead of its more advanced neighbour Chaldea, and had no separate religion of its own. Persian kings unlike Chaldeans and Egyptians displayed their architectural splendours in their palaces. There appear to be no temples in Persia, at any rate, of any importance to deserve notice. In the seventh century B.C. Zoroaster promulgated a new religion in which fire, especially the Sun, was regarded as the symbol of a deity of light, purity and grateful warmth. The maintenance of an undying sacred fire in connection with formal worship has been an important feature of Zoroastrianism all along. Every home, therefore, had its *agiary*-fire place.

"Near the town of Istakr, and, opposite the tombs of Naksh Rustam, stands a small tower-like building. The lower part is solid; the upper contains a small square apartment, roofed by two great flat slabs of stone. Access to this chamber is obtained by a doorway situated at some distance from the ground. Both the tradition of the place and the knowledge we have of their religious practices point to this as one of the fire temples of the Ancient Persians. Though simple and insignificant as an architectural monument, it is interesting as the only form of a temple, apart from regal state, which the ancient Persians possessed."

Mr. Dieulafoy claims to have traced the plan of a temple at Susa which consisted of a sanctuary, the roof of which was supported by four columns, with a portico-in-antis in front, and a large open court measuring about 50 feet by 40 feet, in the middle of which was placed the fire altar. The whole building was enclosed with a corridor or passage, with entrances so arranged that no one could see inside the temple from without.

---

*Fergusson's History of Ancient & Mediaeval architecture.

II

IN the first chapter we have traced the history of temple from its first inception in Chaldea, noted its development to a state of great magnificence and grandeur in Egypt, and noticed its elevation to a most artistic elegance and perfection in Greece. After seeing the first domed temple on a round basis at Rome we retraced our steps back to the East in search of a building dedicated to the latest and last form of element worship in Persia.

The religion preached by two of the greatest teachers that the world has ever produced—Jesus Christ and the Prophet Muhammad—has taken possession of the Western half of the old world, taking longitude 70, the eastern limit of Afganistan, as the dividing line, and the primitive religion of object-worship has disappeared there completely, leaving behind only magnificent ruins of temples to bear witness to the spiritual zeal and devotion of the mighty nations long dead and gone. The vast countries beyond the Himalayas in the North and beyond the

borders of India in the East and the Bay of Bengal are inhabited by peoples who have found solace for their souls in the great teachings of Buddha whom India produced, and in whose solitary instance the adage has proved true that a prophet is not honoured in his own country. Though huge pagodas have been erected in those countries, some over the sacred relics of Buddha, and his seated figures with distinctive calm and serene features are found in many of them it cannot be said that iconolatry is practised there.

FOUR PERIODS OF HINDUISM

One must therefore come to India to see the real temples of a living religion of which idol worship forms a distinctive feature, and which has survived the external and internal shocks of ages. The Hinduism that has developed after the expulsion of Buddhism from this country has taken a form which is quite different from what it had been before the advent of Buddha in the sixth century B. C. The religion of the Veda was then pure and simple. —"The type of religion which is found in these earliest documents of Hinduism (the

four Vedas before 1000 B.C.) is mostly nature-worship. The Rig Veda contains prayers and praises addressed to some forty-two different objects, mostly personalized objects or powers of nature; for example, sun, moon, sky, wind, rain, dawn, earth, air, fire, etc. The most important of the Vedic deities is Indra, regent of the atmosphere and the rain."* This simple nature-worship required no edifices of brick and mortar to perform the few rites and ceremonies that its devotees observed. In fact the canopy of heaven formed one great temple for the devotees of Nature to do puja to the one Omnipresent Divine Being named Brahma.

The second stage in Hinduism was that of the Brahmanas 1000—800 B.C. "The relatively simple Vedic religion was transformed in this period of Hinduism into a system of strict domination, elaborate ceremonies, various material offerings and even bloody animal sacrifices, all under the control of the Brahman priests."†

---

* The World's Living Religions. By Robert Earnest Hume. † *Ibid.*

"The special emphasis in the Brahmanas is on the sacrifices. The most important and elaborate is the Asvamedha (horse-sacrifice) which occupies a whole year for its completion. Its mere beginning involves the slaying of 609 animals in a certain prescribed succession." * In this aspect Hinduism resembles Judaism which also laid much stress on animal sacrifices; in fact sacrifice was the only form of worship the Jews followed and one of the five books of Moses (1500 B.C.) is devoted to the rituals and ceremonies connected therewith which could be performed only by the ordained priests.

An altar was, therefore, more necessary than a temple in this period of Hinduism, as it was in Judaism, when "Salvation, according to the Brahmanas, was to be obtained chiefly through sacrifice performed by the Brahman priests." *

Then followed the third or the philosophic period—that of the Upanishads, 800—600 B.C. "Salvation according to the Upanishads was to be obtained chiefly through one's own philosophic speculation upon a pantheistic Supreme

Being,"* and it is evident that philosophic speculation or contemplation of God requires more a solitary hermitage than a congregational temple. It is only when we come down to the legalistic period of Manu—about 250 B.C., when salvation was to be obtained chiefly through obedience to law as laid down by Manu that "temples and temple priests are first mentioned in the sacred scriptures of Hinduism in this document. Idols are first clearly referred to in Manu along with some other vaguer but probable allusions."†

BUDDHIST MONUMENTS IN INDIA

Temples in this period must have been built of flimsy materials, such as wood, and they have therefore disappeared completely leaving no traces behind to mark even their existence. About the time Manu was formulating his laws, the great Asoka (B. C. 265—228) was giving a great impetus to Buddhism by making it the religion of the state. He set up several *lats* to bear inscriptions conveying to his subjects the leading doctrines of the new religion he had adopted.

* The World's Living Religions. † *Ibid.*

He also built *chaityas* or assembly halls and *viharas* or monasteries. We have therefore to turn to Buddhist art for the oldest monuments in India.

STUPAS

The most typical religious monument of Buddhism is a stupa or a shrine for a relic of

9. STUPA AT SANCHI

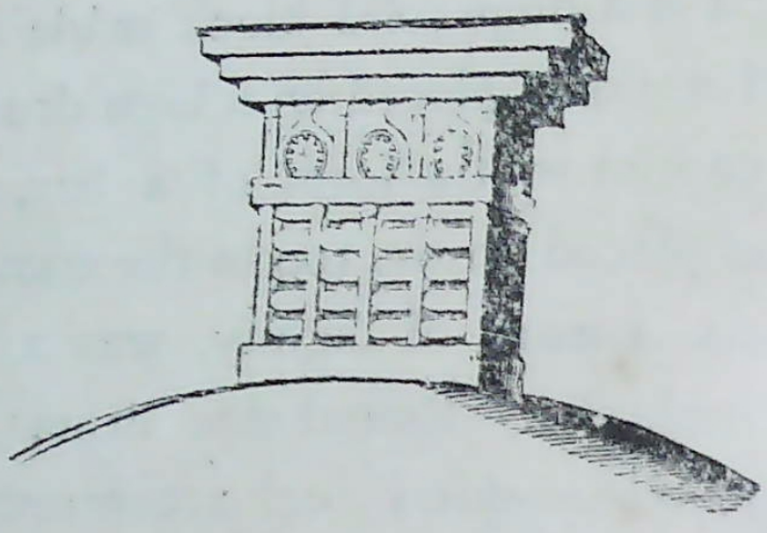
Buddha. When Buddha died, or, in the phraseology of his religion, attained *Nirvana*

at Kusinagara, about B. C. 480, eight cities or principalities contended for the honour of possessing his mortal remains, and, it is said, the difficulty was met by assigning a portion to each of the contending parties, who are said to have erected stupas to contain them in each of their respective localities.

A stupa is a huge solid block made in the shape of a dome placed on a high drum. A square capital in the form of a box, called Tee, was placed on the top of the dome, and over it, as a mark of dignity, was a *chhattri* or umbrella. Round the drum was a path for *pradakshina* or circumambulation fenced off by beautifully sculptured railing. There were highly ornamented gateways, of curious shape and style, at intervals in the railing. The whole made a peculiar group producing architectural effect that was as grand as it was unique.

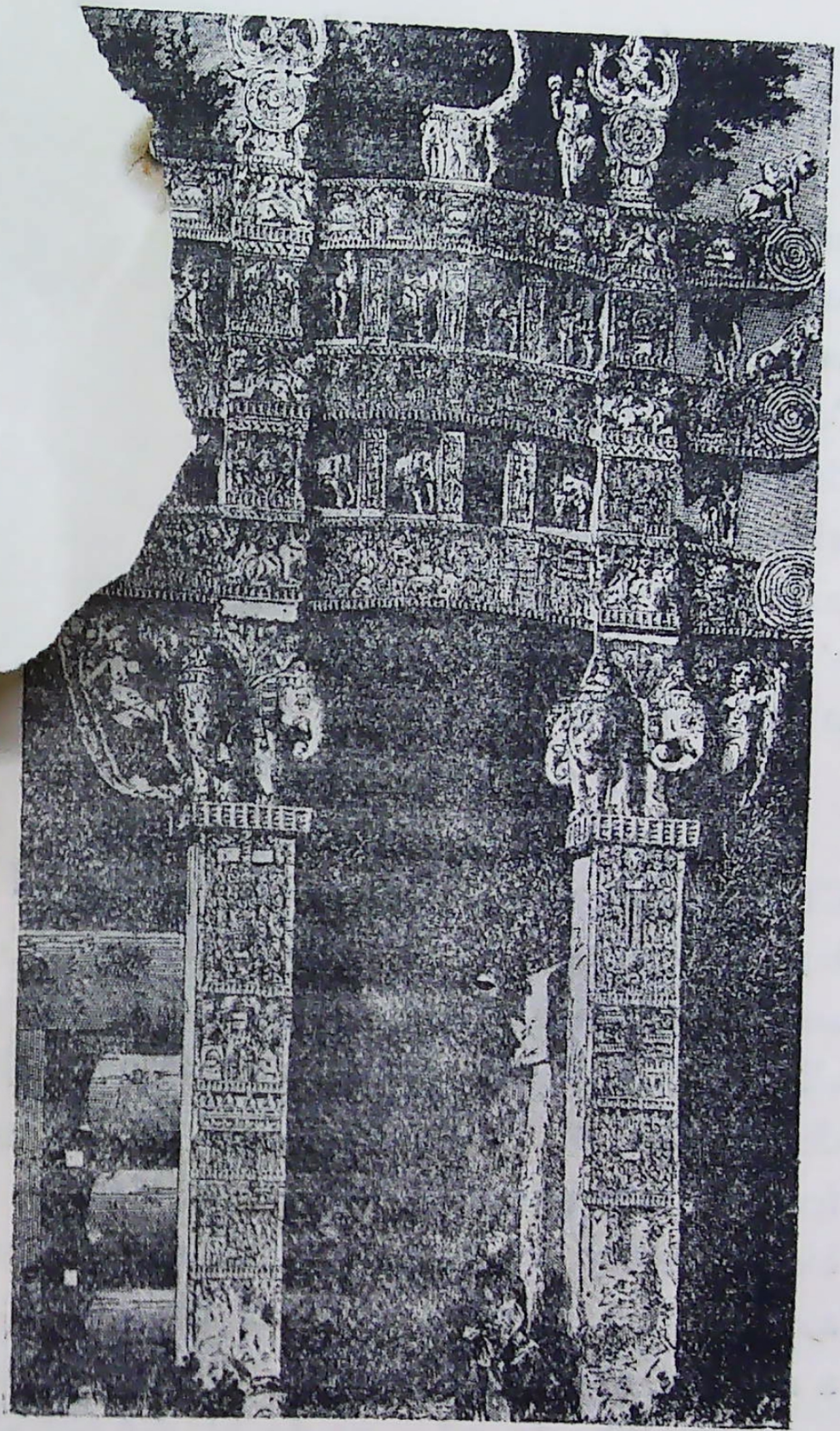
It is purely a matter of conjecture as to whether the sacred relic was buried in the mass of the dome or drum of the stupa or placed in the Tee or capital at the top of the mound. Was the stupa a huge funeral

monument over a part of Buddha's remains as Turanian tumuli, of a not dissimilar shape, were in Asia Minor, or Pyramids were put up as strong and inviolable resting places for the mummies of Egyptian Pharaohs? We are inclined to think that the Tee was the receptacle for the relic, and the great mound was



10. TEE CUT IN THE ROCK AT AJANTA

built up in order that the object of veneration may be placed on as high an elevation as possible. In this respect the builders of stupas were actuated by the same desire and ambition as moved the temple-builders of Chaldea to place their shrine as a pinnacle on top of a lofty three-storeyed terraced platform. By and by the stupa itself with its drum, dome and Tee, became a symbol of Buddhist religion and an object of veneration, and



11. GATEWAY OF TOPE AT SANCHI

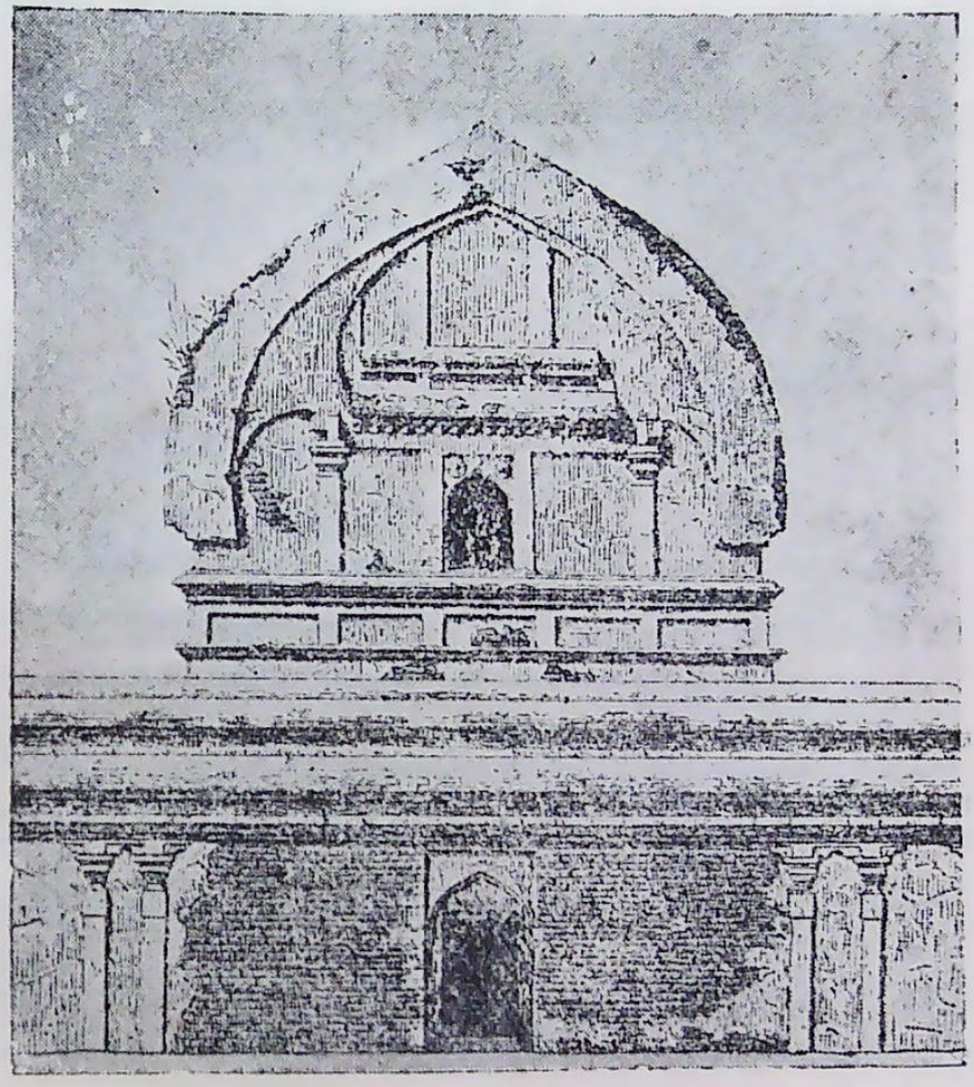
even worship, as we shall notice in the following pages.

The great stupa or tope at Sanchi, a few miles North of Bhopal, is the oldest and largest monument of its kind that has remained almost entirely intact. Only a Tee is wanting to complete the picture as illustrated on page 37, to give an idea of which we copy its form from a rock-cut example at Ajanta. The date of this edifice is obscure, but there is no doubt it was put up in the first or second century B. C.

CHAITYA HALLS

The stupa was not, however, a temple. A Chaitya Hall approached nearer the idea of a building exclusively set apart for worship or any other religious performance. Theoretically Buddhism has often been denied the designation of being a religion. "Though for historical purposes," writes Mr. Menzies in his "History of Religion," "we may class it as a religion, it comes short of the notion of a religion, and is not properly entitled to that name." The founder, no doubt, did not aim at founding a new religion. "He did not

teach a personal deity, worship or prayer, yet he taught a moral law in the universe which was ethically superior to the methaphysical



12. CHAITYA AT TER

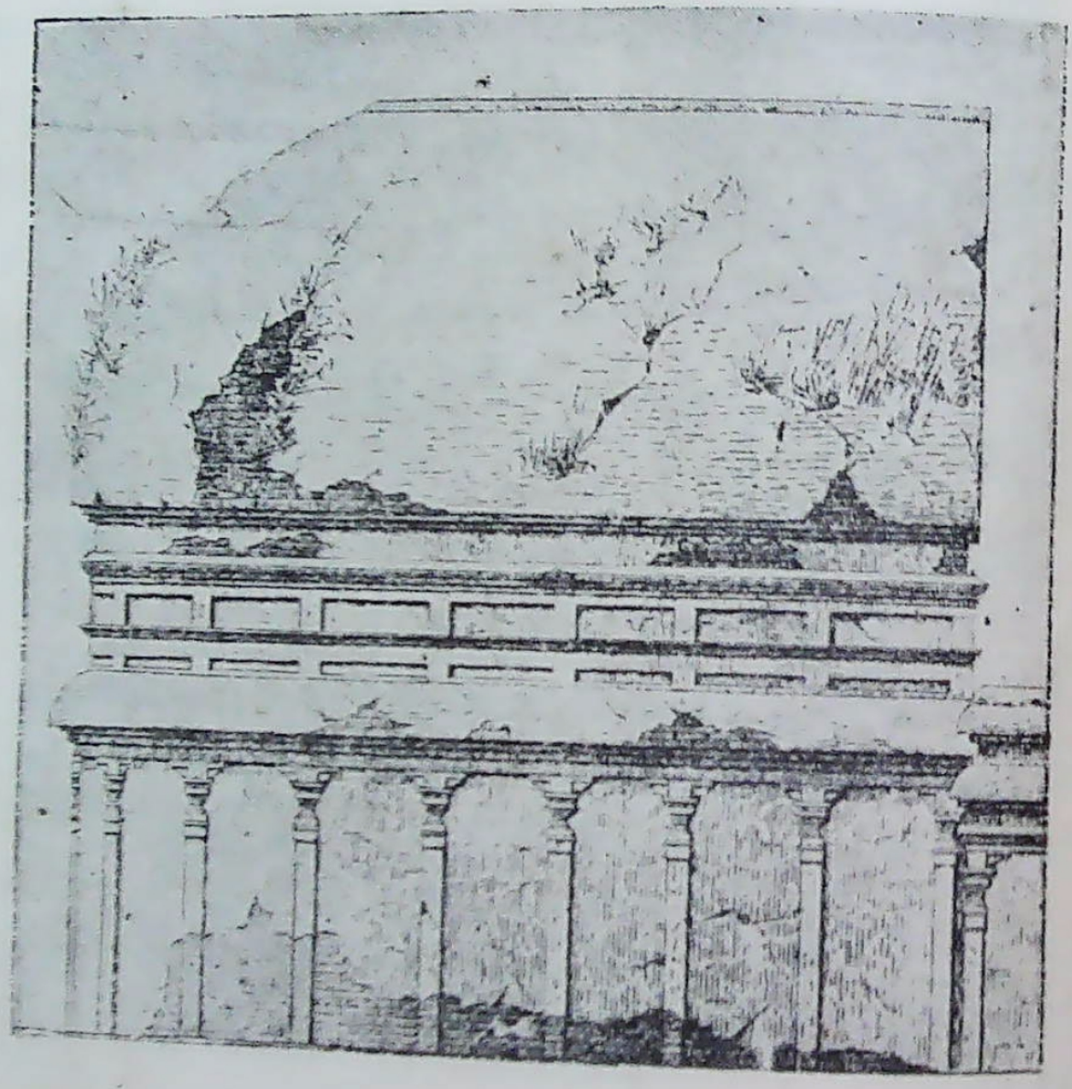
Front Elevation

Supreme Being taught in the Hinduism from which he reacted."* His main emphasis

* The World's Living Religions. By R. E. Hume.

was on saving one-self from a world which is thoroughly infected with misery.

Buddha organized his converts into a new monastic order. The most important formula in Buddhism is the " Three Refuges," which



13. CHAITYA AT TER
Side Elevation

is a convenient summary of Buddhism, and the followers of Buddha are directed to meet in a place for recitation of the words of their Master and for confession. The 227 rules

which must be repeated in the assembly every fortnight occupy the first of the "Three Baskets" of wisdom that form the scriptures of this religion. The hall in which the congregation met for the above purpose was called a Chaitya.

So far only three structural chaityas have been discovered. The one at Sanchi gives only the ground plan and there are some pillars *in situ* without a roof over them. The one at Ter in the Naldrug district of Hyderabad is more perfect as is seen in the illustrations. The building as it stands consists of a shrine—the orignal chaitya—and a low flat roofed closed *mandapa* or hall. The shrine is a long chamber, 26 feet long by 12 feet broad inside, with an apsidal end and wagon-vaulted ridge roof. The walls of the shrine, and the roof, are constructed of the very best brickwork, laid in mud cement with exceedingly fine joints. The *mandapa* appears to be a later addition but not much later than the principal building.

The facade of the shrine, as it rises above the roof of the *mandapa*, follows the outline

of the true Buddhist chaitya arch as found in the caves.

The arched roof of the chaitya is, like the walls, constructed wholly of brick masonry, each horizontal course having a slight offset inwards as it rises to the ridge. There is no true arching with radiating bricks.*

The original object of worship in the shrine or chaitya, when occupied by the Buddhists, was, without doubt, the *dagoba* or miniature stupa. This building was subsequently converted into a Hindu temple. It is to this that we owe its perfect preservation—and the figure of Trivikrama or Vishnu has taken the place of dagoba.

VIHARA OR MONASTERIES

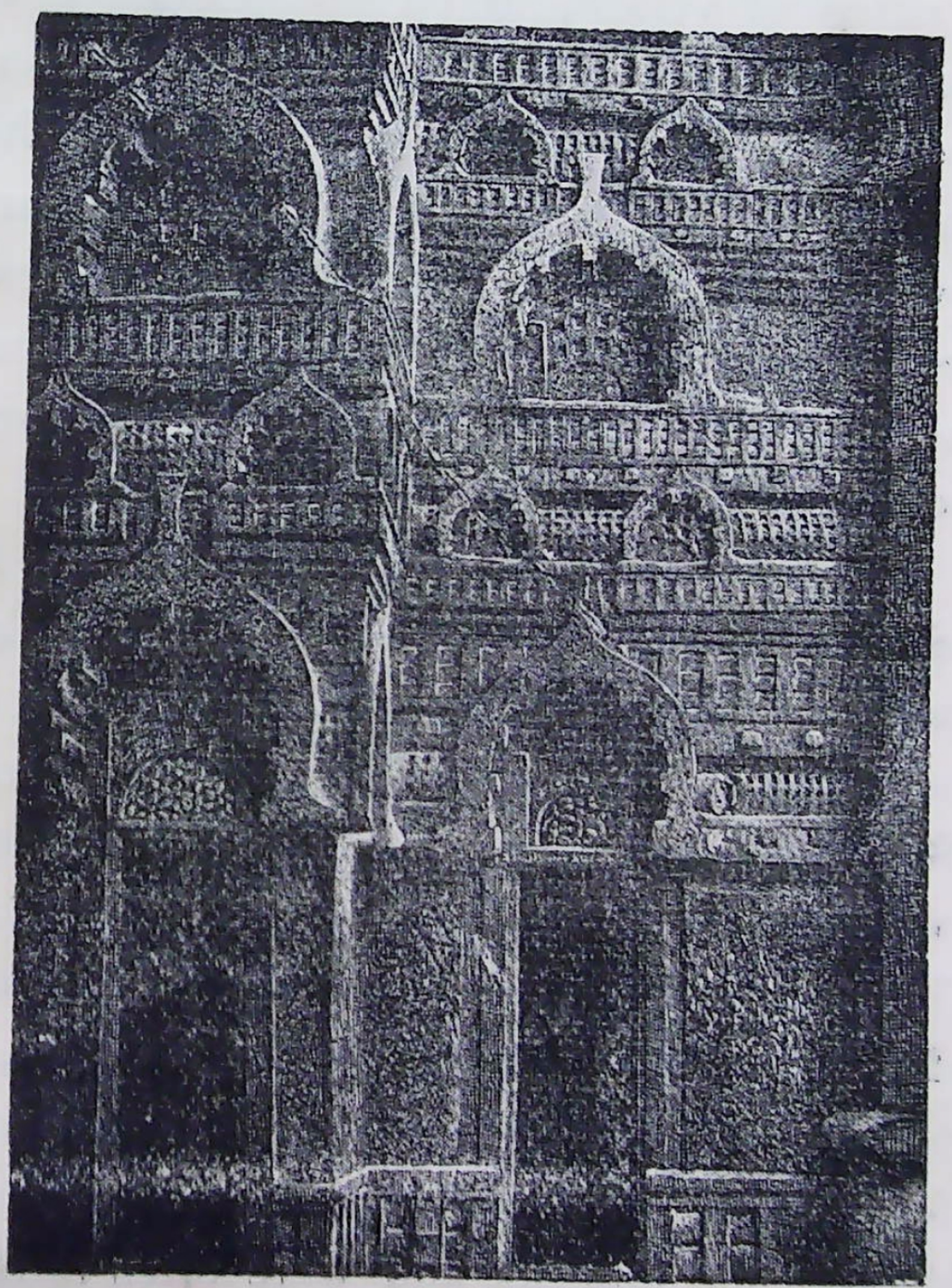
No structural viharas have so far been discovered and for an idea of them we have to turn to rock-cut examples. The vihara is a dwelling for a monk or an image, and a group of apartments for a community of monks is, strictly speaking a *Sangharama* or monastery.

* The substance of this account is based on Mr. A. Cousin's paper in the Archæological Survey Annual 1902-03.

The word vihara is however generally applied to any monastic establishment.

CAVE CHAITYAS

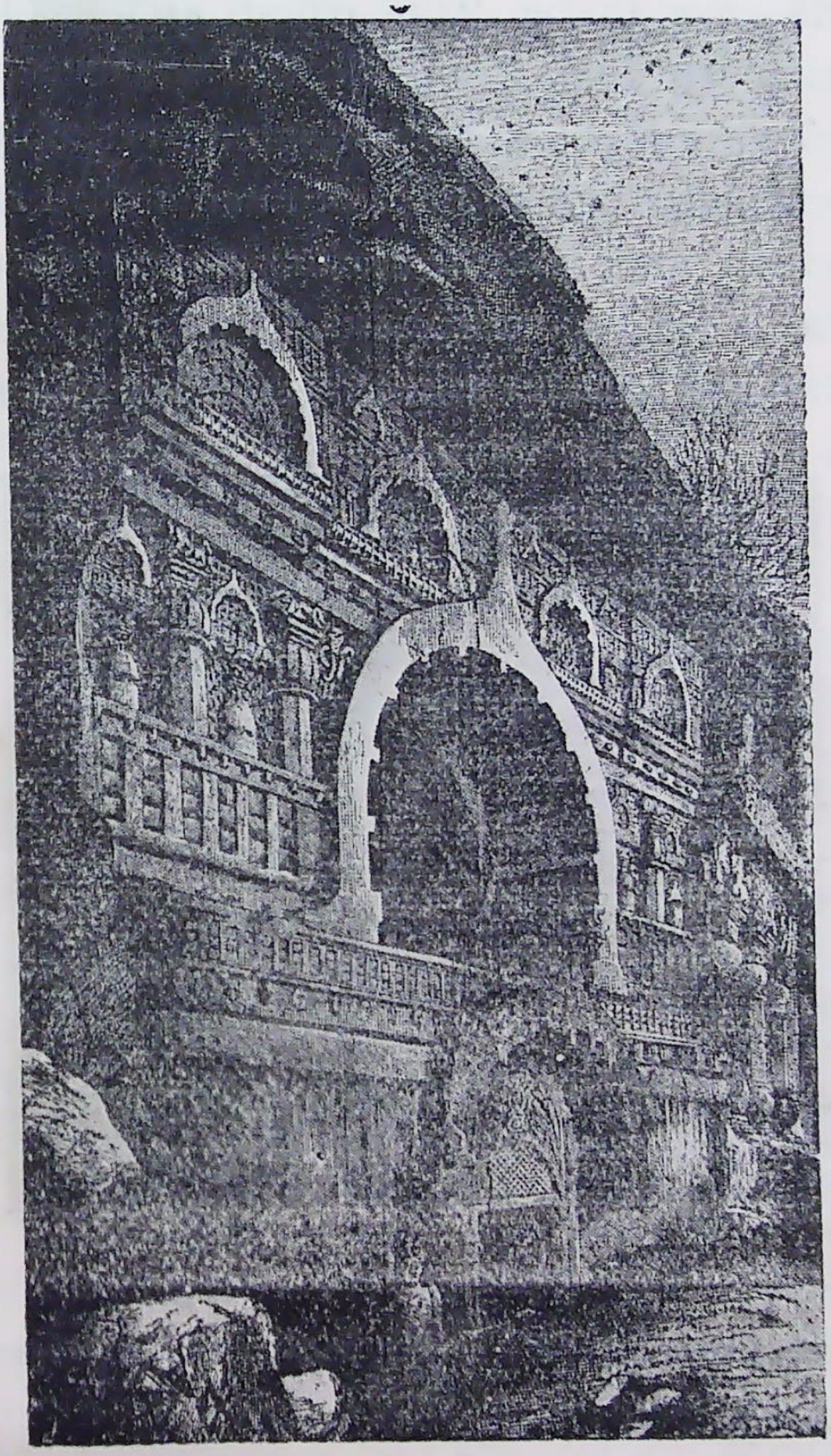
The oldest caves in India are situated in Bihar, in the neighbourhood of Rajagriha



14. CAVE AT BEDSA

now Rajgir, which was the capital of Bihar at the time of the advent of Buddha. Bihar was also one of the earliest provinces in which the Jaina doctrines were propagated, and their great Thirthankara Mahavira was a native of Vaisali, and a contemporary of Gautama Buddha. He died at Pawapuri about 10 miles North-East of Rajgir, where his *Samosaram* or stupa stands. There are several Jain temples about Rajgir, and residences for their ascetics were also hewn out in the rocks as those of the Buddhist monks.

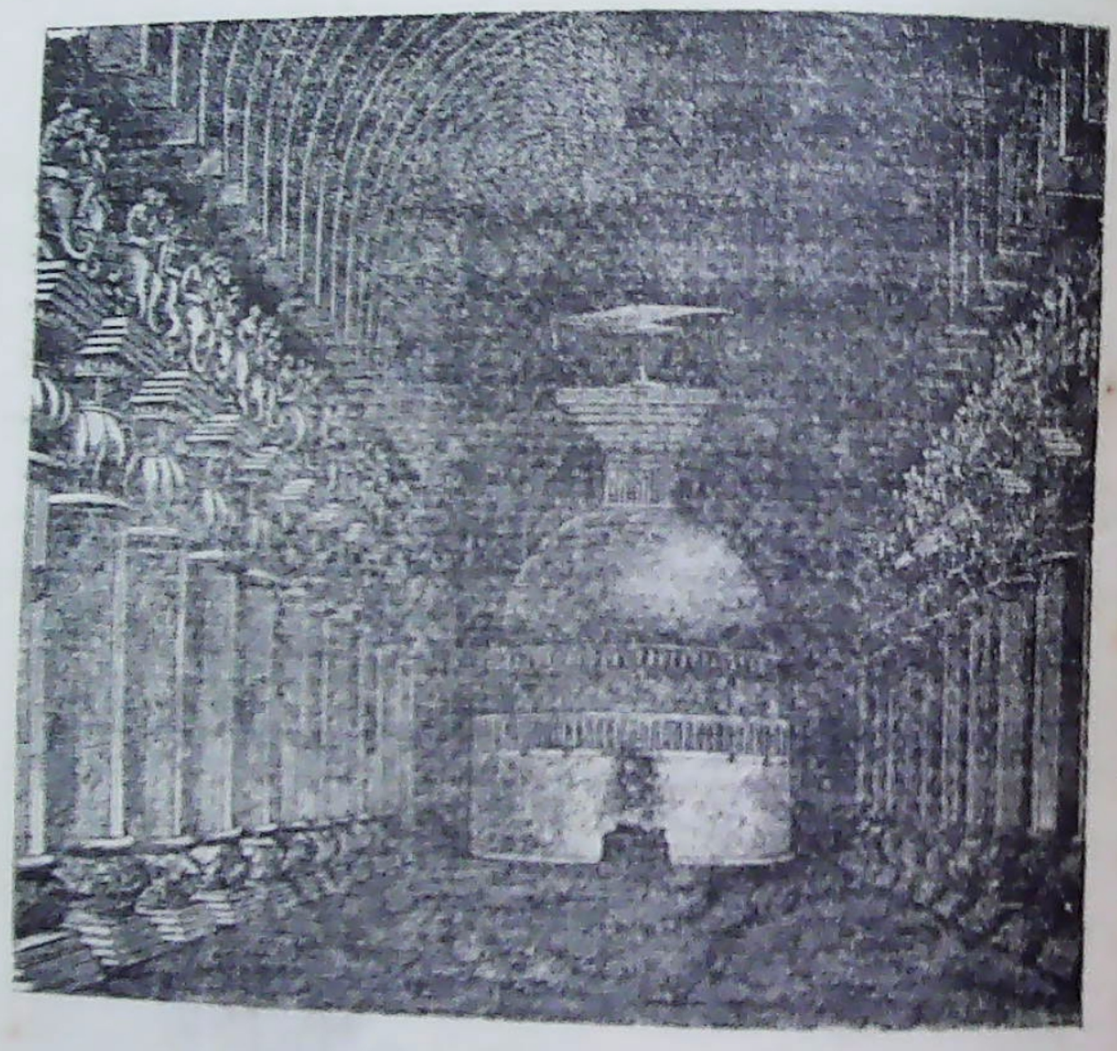
The group of caves situated at Barabar, 16 miles north of Gaya, are the oldest, as an inscription found there records that one of them was excavated in the nineteenth year after the coronation of Asoka (B. C. 244) and another in Asoka's twelfth year (B. C. 250). The latter is dedicated to the sect of Ajivikas who were followers of Makhali Gosala, a contemporary and opponent of Mahavira and of Buddha. They were naked recluse-devotees and fatalists, and were often ranked with the Digambara Jains. Fergusson declares



15. CHAITYA CAVE AT NASIK

this cave to be "the oldest architectural example in India."

The first cave of this group is simply a rectangular hall and except in an arched roof has no architectural feature of importance. The second cave consists of 2 apartments. The third has a frontispiece which is singularly



16. CAVE AT KARLE

interesting as representing in the rock the form of structural chaityas of the age.

For further development of the cave architecture we must go to the Western Ghats

in the Bombay Presidency. The illustrations of the Bedsa cave (160 B. C.) and Nasik cave (150 B. C.) give a better idea of their magnificent facade than any pen-picture can supply.

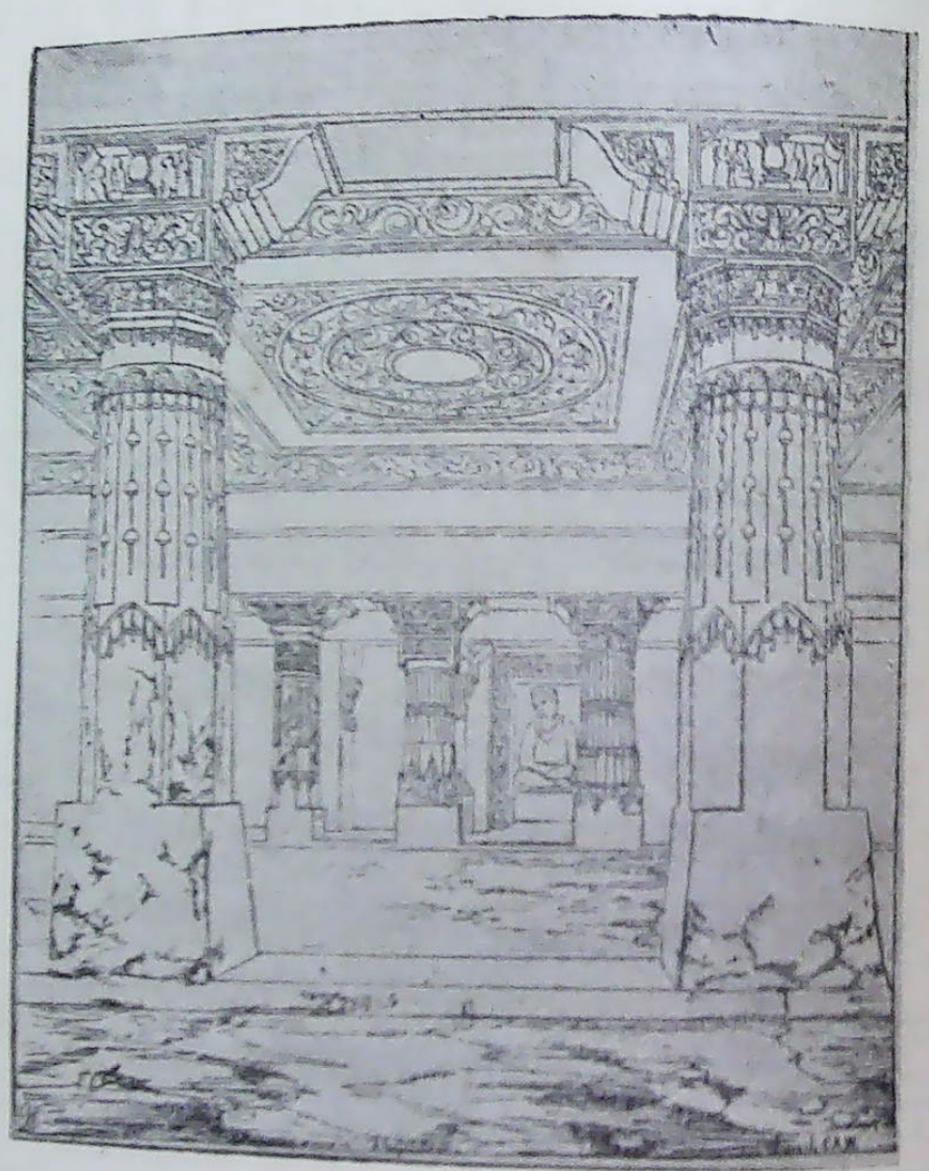
The cave architecture reached its perfection in the Chaitya at Karle, (B. C. 80). "It is the finest of all—the finest, indeed, of its class. It is certainly the largest, as well as the most complete chaitya cave known in India and was excavated at a time when the style was in its greatest purity. In it all the architectural defects of the previous examples are removed; the pillars of the nave are quite perpendicular. The screen is ornamented with sculpture—its first appearance apparently in such a position—and the style had reached a perfection that was never afterwards surpassed.*

The building consists of a nave and side-aisles, terminating in an apse or semidome, round which the aisle is carried. The dimensions of the interior are 124 ft. 3 in. by.

* History of Indian and Eastern Architecture Vol. 1. By Fergusson.

45 ft. 6 in. and the height 45 ft. from the floor to the apex. This is exactly the arrangement early Christian Churches adopted five centuries afterwards.

Fifteen pillars on each side separate the



17. CAVE AT AJANTA
View of Interior

nave from the aisles; each pillar has a tall base, an octagonal shaft, and a richly orna-

mented capital, on the inner front of which kneel two elephants, each bearing two figures, generally a man and a woman, but sometimes two females; behind are horses and tigers, each bearing a single figure.

Immediately under the semidome of the apse is placed the Dagoba, or stupa, in this instance a plain dome, on a two-storeyed circular drum, the upper margins of each section being carved with rail ornaments. It is surmounted by a capital or Tee, and on this still stand the remains of an umbrella in wood.

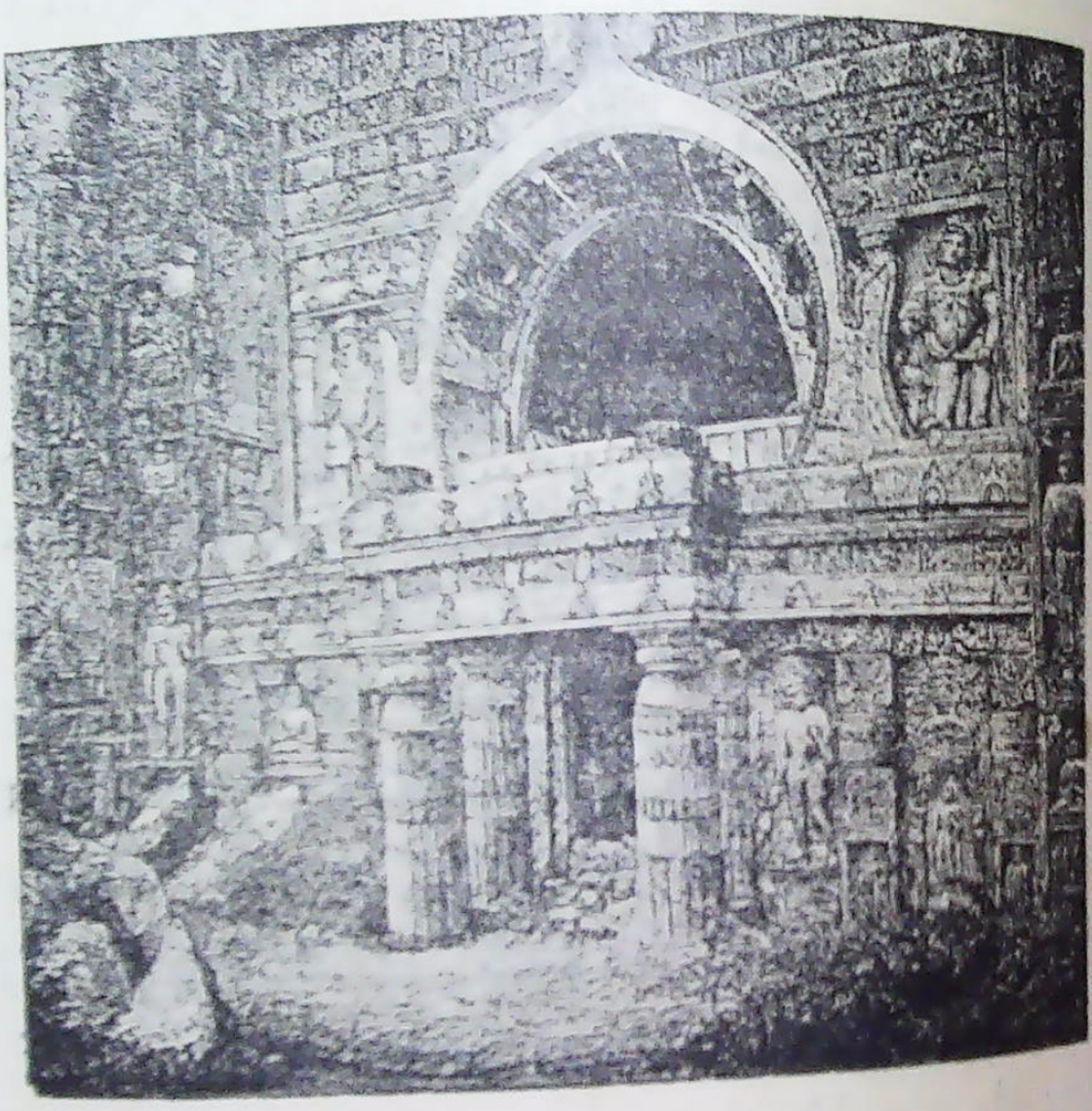
In front is the entrance, consisting of three doorways under a gallery, one leading to the centre, and one to each of the side aisles; and over the gallery the whole end of the hall is open, forming one great window, through which all the light is admitted. This great window is formed in the shape of a horse-shoe. Within the arch is a frame-work or centering of wood standing free.

The outer porch is considerably wider than the body of the building, and is closed in front by a screen. In advance of this screen stands the lion pillar, a plain shaft

with sixteen flutes, surmounted by a capital, supporting four lions.

CAVE VIHARAS

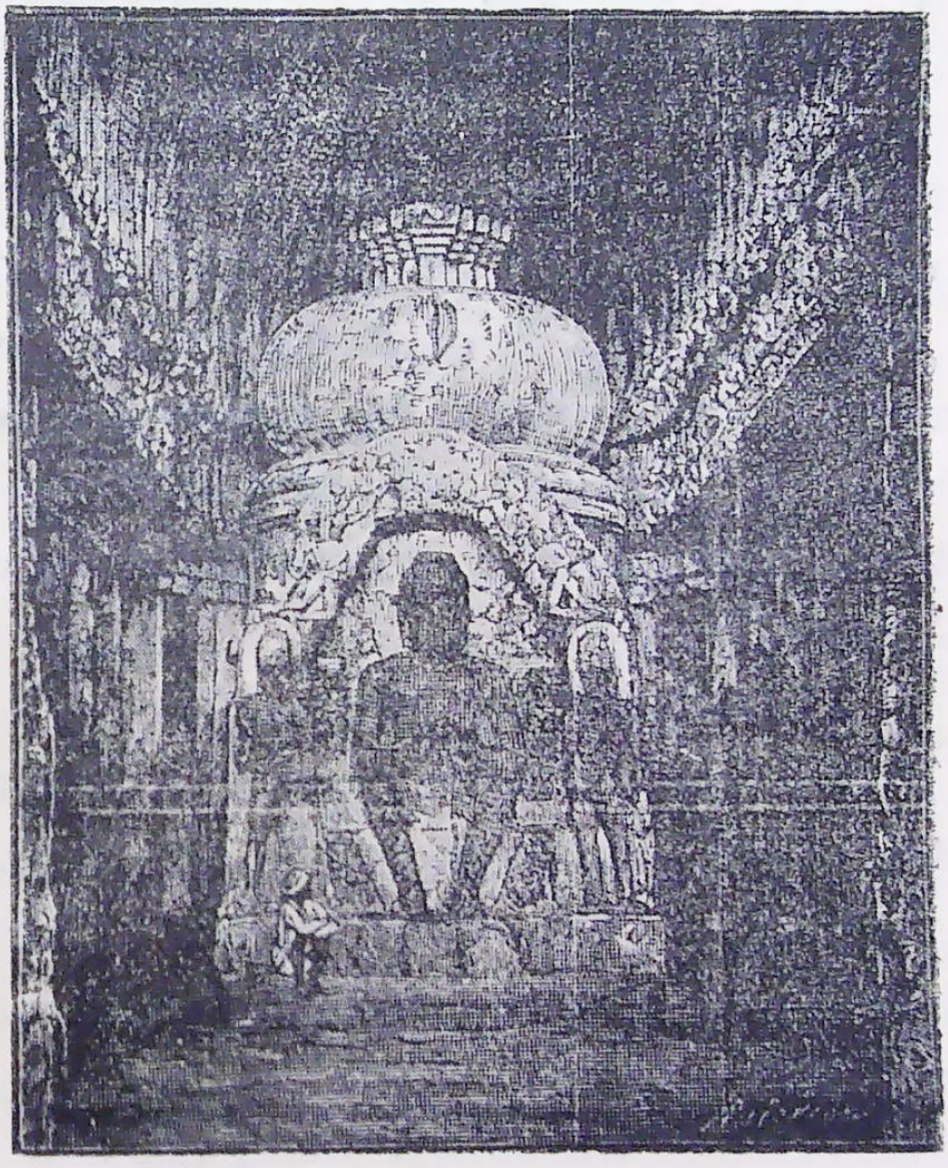
The famous caves at Ajanta are mostly viharas or monasteries. The plan of a vihara differs from that of a chaitya. Instead of a long



18. CAVE AT AJANTA
View of Facade.

hall with side-aisles, the vihara has a square hall in the centre with a verandah in front and a row of cells on the three sides. Some

viharas have a chapel at the back of the hall or in the side, in which a figure of Buddha is kept. These caves were excavated in the



19. BUDDHIST CAVE AT ELURA

6th century A. C. and they are all "almost unique specimens of the architecture and arts of India during the great Gupta period."

The general appearance of the interior of one of the caves may be judged of by the photo—block reproduced (Fig. 19), "but only a coloured representation in much greater detail could give an idea of the richness of effect produced by its decoration. All the walls are covered with frescoes representing scenes from the Buddhist Jatakas, or from the legends of Buddha's life, and the roofs and pillars by arabesques and ornaments, generally of great beauty of outline, heightened by the most harmonious colouring."*

DECLINE OF BUDDHISM

Though the 4 Chaitya caves at Ajanta are not as magnificent as those at Karle they are as important for other reasons. During the five or six centuries that elapsed between the respective excavations of Karle and Ajanta caves, a change was slowly taking place in the religious mentality of the people who used to congregate in the chaityas for religious purposes till at last their veneration for Buddha

* Fergusson's History of Indian and Eastern Architecture Vol. 1. p. 189.

was transformed into their worship of him. Emotional admiration of Buddha as perfect grew into formal adoration of him as superior even to the gods of Hinduism. In short Buddha whose main message was a call to a self-reliant, ethical life, as against dependence upon any kind of a Divine Being was himself deified by his so-called followers and his images came to be worshipped in a manner no god was ever worshipped before in India.

"The eight figures that originally adorned the porch at Karle were chiefs or donors with their wives, in pairs. All the figures of Buddha that appear there now are long subsequent additions. None but mortals were sculptured in the earlier caves, and among these Sakyamuni nowhere appears. Here, on the contrary, he is Bhagavat—the Holy One—the object of worship, and occupies a position in the front of the dagoba or altar itself, surmounted by the triple umbrella and as the Nannar of the place...Images of Buddha, and their worship, were not known in India much before the commencement of

the Christian era, and the revolution was complete by the 4th century, if not earlier."*

The Persian word for an idol is *but*. It is, no doubt, a corruption of the word Buddh. When Brahmanism expelled Buddhism from the country of its birth it expelled the pure original spirit of that religion but retained the *but*-worship to which Buddhism had degenerated in the last days of its existence in India.

* Fergusson's History of Indian and Eastern Architecture. Vol. I, p. 151.

III

IN the 2nd chapter we have described the four periods of Hinduism—of Vedas, Brahmanas, Upanishads and the legalistic period of Manu,—and we have observed that it was only in the last period (250 B.C.) that temples and temple priests were first mentioned in the sacred scriptures of Hinduism, and that idols were first clearly referred to in Manu. Then followed a description of Buddhist monuments, and we concluded the chapter with the remark that "when Brahmanism expelled Buddhism from the country of its birth it expelled the pure original spirit of that religion but retained the *but* (idol)-worship to which Buddhism had degenerated in the last days of its existence in India."

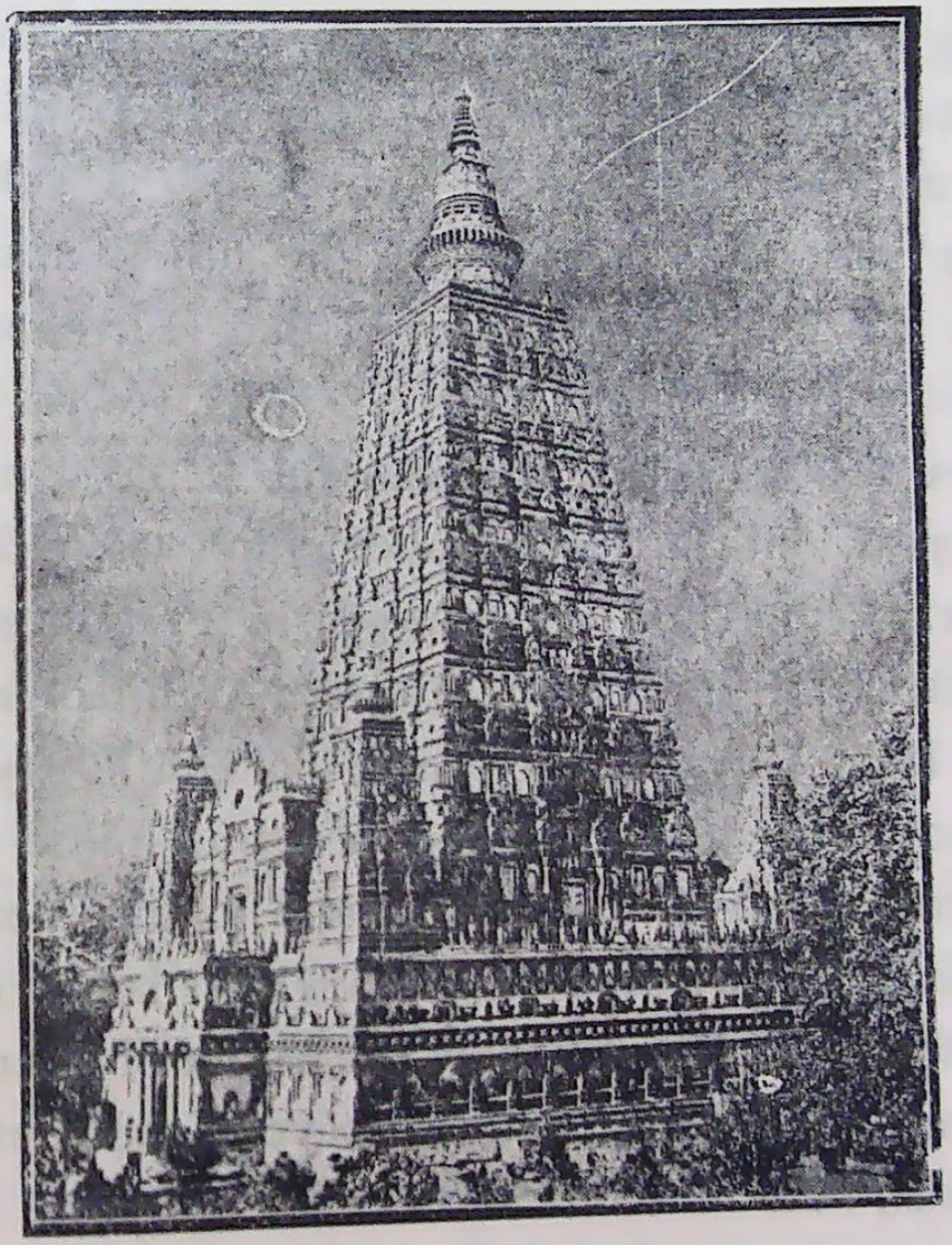
BUDH-GAYA TEMPLE

It is, therefore, in the fitness of the thing that the edifice which is most probably the first temple of its kind built in India—at any rate the oldest temple of importance that has so far been discovered in this country, happens to be the Buddhist Temple, (Fig. 20)

erected at Budh-Gaya in the sixth century of the Christian era in front of the celebrated Budhi-tree under whose shade Buddha is said to have attained complete "enlightenment" a thousand years before. This is the only temple that was ever erected in India and dedicated to Buddhism. A Brahman is said to have raised this edifice being warned by Maheswara (Siva) in a vision to execute this work; and it was constructed over the spot where at one time stood a small vihara built by Asoka. In this building the Brahman placed a statue of Buddha, seated cross-legged, with one hand pointing to the earth. This attitude is known as "Bhumisparsa mudra," in which Sakyamuni sat when he attained supreme knowledge.

After the so-called "restoration" of the building by the British Government (1880-81) the Mahant of the neighbouring monastery appropriated the renovated temple for his Vaishnava followers and consecrated the image of Buddha by applying to it the *tilaka* or frontal mark of Vishnu, so that it might be worshipped as that divinity!

Great controversy is now raging over the question of the possession of this temple. The Buddhists of Ceylon claim the property



20. TEMPLE AT BUDH-GAYA

for the purpose of Buddhist worship, but the Mahant believes in possession being 9 points

in law and is defying both the Buddhists and the Government.

The temple is a straight-lined pyramidal nine-storeyed tower-like building 160 ft. high and 60 ft. wide. Though considerably altered in later times by successive restorations the building we now see is substantially that erected in the 6th century A. C. The high platform that surrounds the main building with 4 corner towers is however a recent addition, for it does not appear in the earlier photograph taken by Mr. Peppe and reproduced in Fergusson's History of Indian and Eastern Architecture.

Budh-Gaya temple stands alone in its style and forms a unique and beautiful piece of Architecture—"anomalous and unlike anything else we find in India, either before or afterwards, but probably the parent of many nine-storeyed towers found beyond the Himalayas, both in China and elsewhere."*

THE OLDEST TEMPLE IN INDIA

The brick temple of Bhitargaon (See page

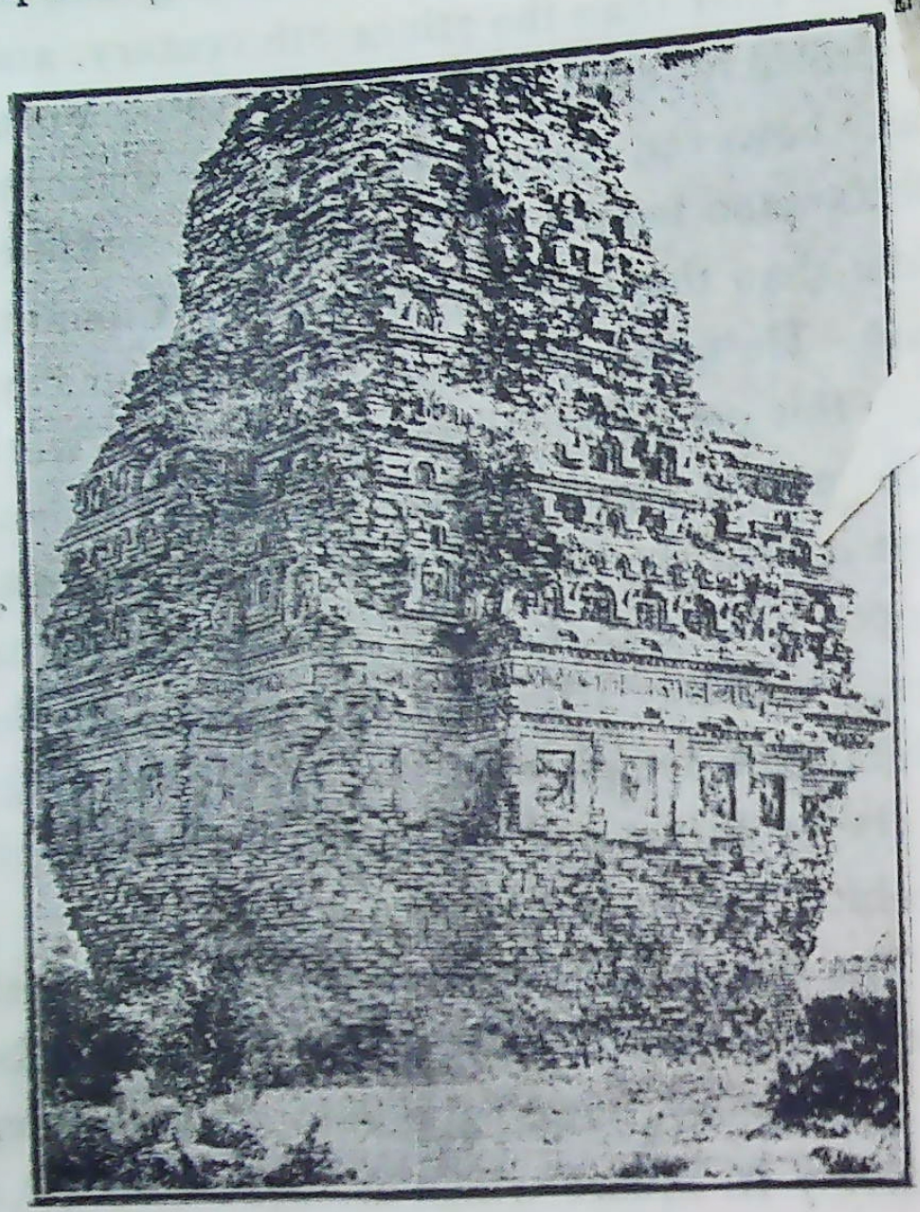
* Fergusson's History of Indian and Eastern Architecture. Vol. 1 p. 79.

60) in the Cawnpore district, judging from the style, cannot, according to Cunningham, be placed later than the 7th or 8th century, and is probably even older. Mr. J. Ph. Vogel has, however, reason to assume that the Bhitargaon temple is at least three centuries older than the date mentioned by Cunningham. He says :—"We do not know for how long this peculiar style of carved brick work remained in vogue, but we may safely assume that it flourished during the rule of the great Gupta Emperors, *i.e.*, the 4th and 5th centuries." * If the latter point is conceded to, the Bhitargaon temple marks a very early stage in the evolution and development of Temple Architecture in India.

The temple is built on a square plan with doubly recessed corners, and contains a cella, 15 ft. square, and a porch or ante-room nearly 7 ft. square which are connected by a passage. Above the sanctum there is an upper chamber of less than half its size. In the early fifties the spire was struck by lightning with the result that the top portion

* Archaeological Survey Report 1908-9.

was thrown down and the upper room became exposed to the sky.



21. TEMPLE AT BHITARGAON

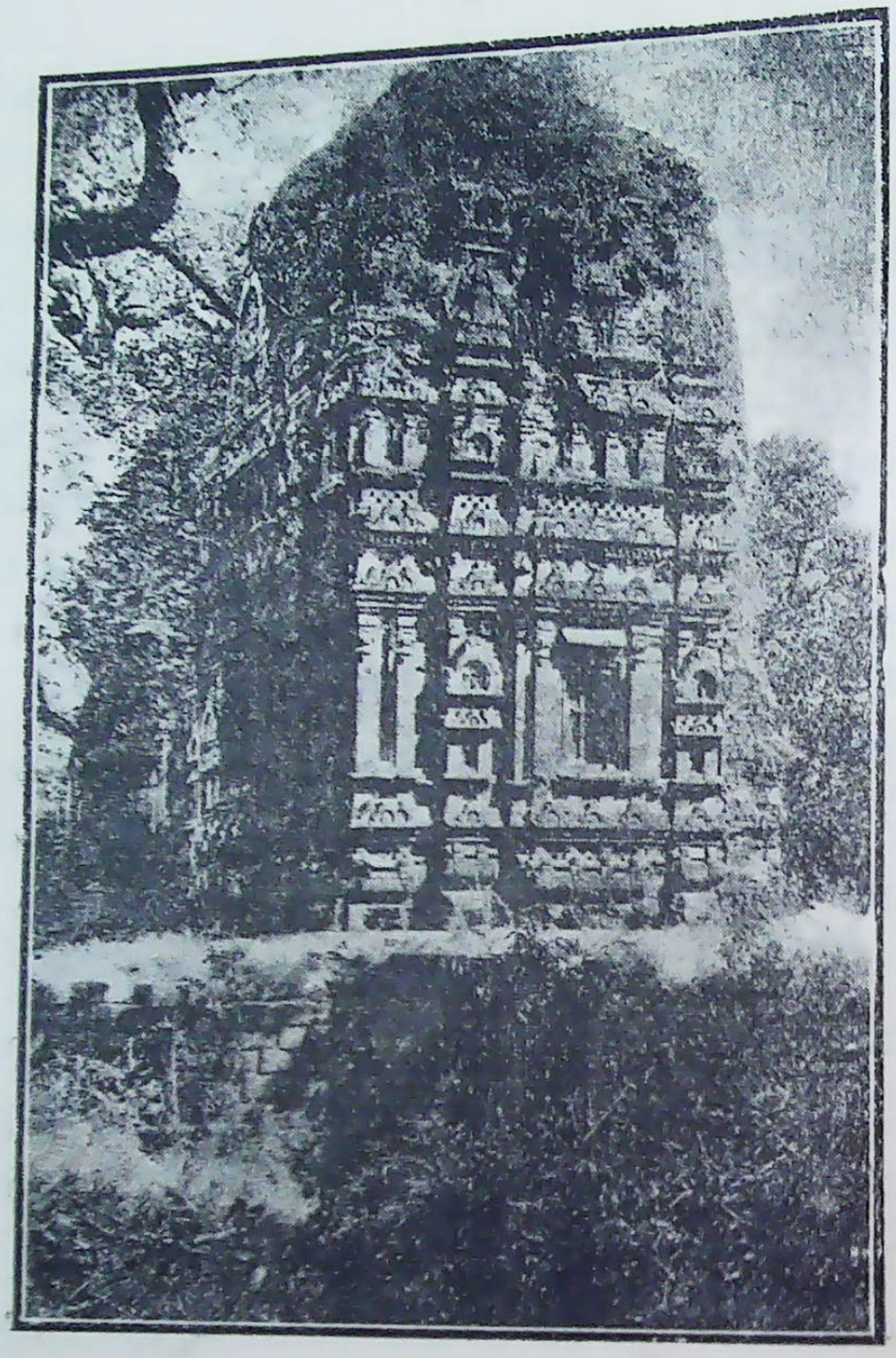
The outer ornamentation of terra-cotta sculpture is certainly the most striking feature of the Bhitargaon temple. The walls rise in bold mouldings, their upper portions being

decorated with a row of rectangular panels alternating with ornamental pilasters.

All other brick temples in the Cawnpore and Fatehpur districts are of as late a date as 10th century A. C. and exhibit a style which is entirely different from that of the Bhitargaon temple. They present in general the same appearance as the temple of the *sikhara* type. Usually they consist of a single temple tower with a small porch in front, and contain a square cella covered over by a double dome. Their plan is either polygonal in outline or square with recessed corners.

Of the latter description is the temple at Parauli 2 miles to the North of Bhitargaon which is built on sixteen sided polygon externally. A peculiarity of this temple, not found anywhere else, is the shape of the cella, which is circular instead of square.

Between the Bhitargaon and the Parauli temples intervene in point of time, the brick temple at Sirpur (Fig. 22) in the Central Provinces. The date of this temple is not known but on purely architectural grounds it would appear to date from the 7th or 8th century A.C.



22. TEMPLE AT SIRPUR

SIKHARA THE CHARACTERISTIC FEATURE OF THE INDIAN TEMPLE

In India, as elsewhere, a temple is a building constructed for the only purpose of hous-

ing an idol or any other object of worship or reverence. There is no congregational worship in the building itself. A worshipper has only to look at the figure through the open door, make his obeisance, and place his offerings, if any, at the threshold and pass on. The housing of an idol does not, therefore, require much room and the building over it, if of ordinary style of construction, cannot be of an imposing character. In Chaldea a shrine was placed on top of a storyed platform to give it a very high elevation and prominence. In Egypt an imposing pyloned gate-way led the worshippers through a large hypostyle hall to the shrine, which was itself insignificant compared with the building that preceded it. The Greeks made their temple a real work of art by arranging exquisitely proportioned columns with beautiful capitals in front and on both sides of the temple, and decorating the entablature with fine sculpture. The sanctum itself in the Greek and Roman temples was a small room in the centre of the building generally closed to the public. Hindus

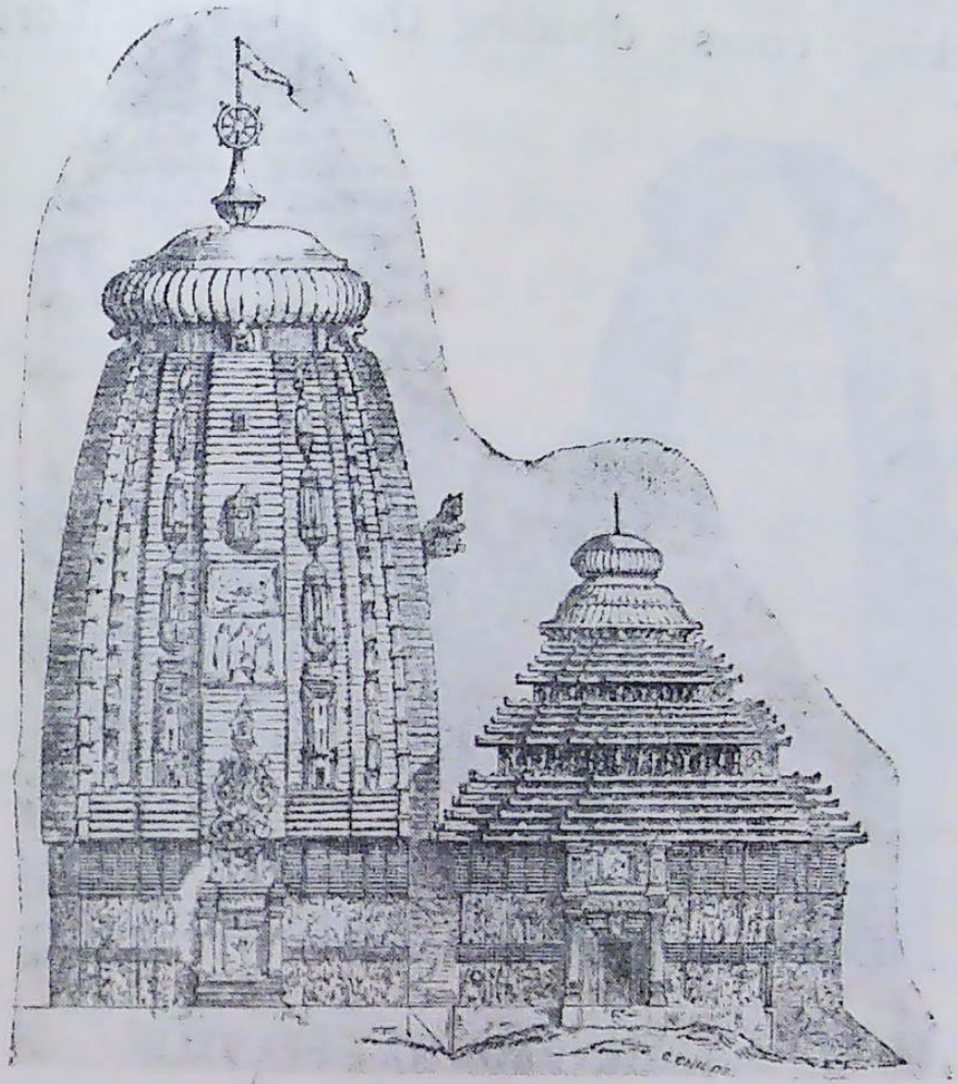
have shown greater ingenuity in their temple-building than Chaldeans, Egyptians, Greeks and Romans. They pulled up the roof, telescopically as it were, to a great height, decorated it with niches, windows, panels and sculpture, and made the whole building from basement to the pinnacle a work of architecture which is unique in its conception, skilful in its execution and most magnificent and imposing in its appearance.

Sikhara is neither a tower nor a spire, and it cannot be said to be a mere roof surmounting the cella. It is a peculiar architectural device of grand and stately proportions.

ORISSAN STYLE

The sikhara of the Budh-Gaya temple is a nine-storeyed tower, and that of the Bhitargaon has a triangular chamber over the domed roof of the cella. These are, however, solitary examples which were not followed in the later buildings. For a sikhara of an original type constructed in a manner peculiarly its own we must turn to the temples in Orissa. The illustration (Fig. 23) of the celebrated Black Pagoda at Kanarak in

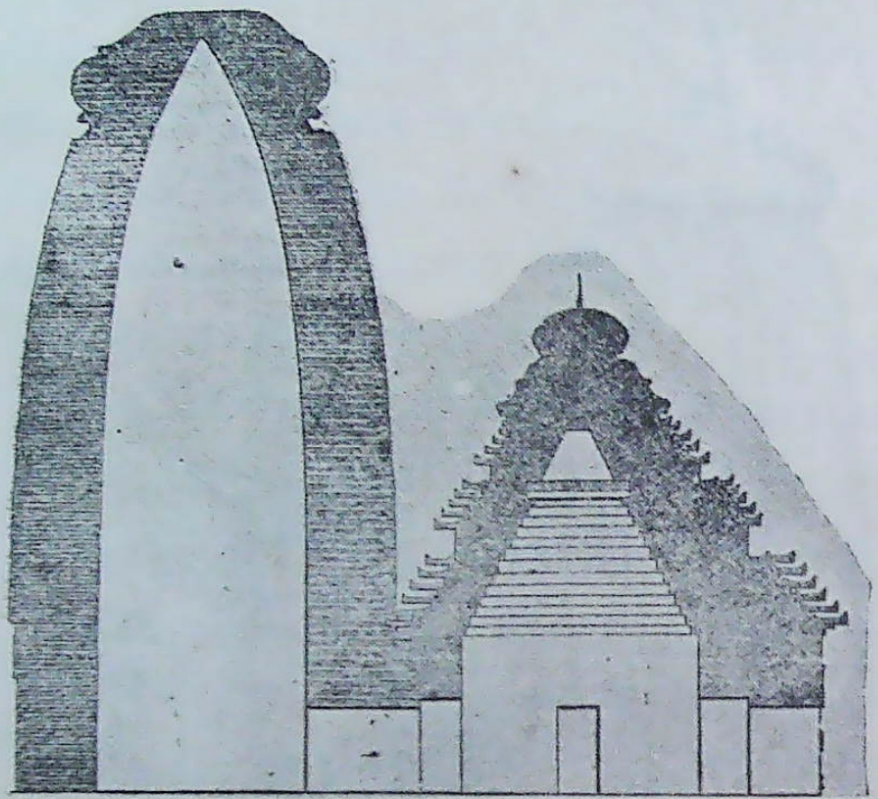
Orissa and a section of the temple (Fig. 24) taken from Fergusson's History of Indian Architecture will give a better idea of the constructive principle of the sikhara than



23. BLACK PAGODA AT KANARAK

any pen description. "The upper part of the tower, to some extent, overhangs its base. It bends inward towards the summit and is surmounted by what is called *amalaka* a

massive circular coping stone which supports a vase called *amritakalasa i. e.* "dew vessel." Its peculiar corrugated form occurs frequently in old examples as a sort of blocking course dividing the sikharas hori-



24. BLACK PAGODA—SECTION

zontally into numerous small compartments, and it seems as if what is used there in a straight-line form was employed as a circular ornament at the summit. It is a very beautiful architectural device, and was, as far as I can see, adopted only because it was so,

and contrasted brilliantly with the flat ornaments with which it was employed.... This amalaka is generally surmounted by a flat dome of reverse curvature, in the centre of which stands the *kalasa*, *karaka* or pinnacle, in the form of a vase, generally of a very beautiful and graceful design.*

The Orissan style is almost entirely astylar *i.e*, not having columns, and among the 100 or 150 original shrines at Bhuvaneswar scarcely a pillar is to be found. As a rule every shrine has in front of it a porch or *antarala*, generally square in plan, and surmounted by a pyramidal roof of varying pitch.

Fergusson gives the date of the oldest temple in the town of Bhuvaneswar as the 7th or 8th century and that of the great temple in the same town as of the 9th or 10th century. The date of the building of the Black Pagoda is more certain as the reign of its builder lies between 1238 and 1264 A. C.

* Fergusson's History of Indian and Eastern Architecture Vol. 1.

STAGES OF DEVELOPMENT

"Another curious and perplexing circumstance regarding the sikharas," observes Mr. Fergusson, "is that when we first meet them, at Bhuvaneswar, for instance, on the Bay of Bengal, or at Pattadakal in the 7th century, near the West Coast of India, the style is complete and settled in all its parts."* Since this remark was written, investigations and researches of the Archeaological Department have placed before us materials that enable us to trace, with fair amount of success, the development of the style. In the little village of Aihole in the Badami taluka of the Bijapur district are preserved temples that distinctly mark the various stages of development. Ladkhan temple that was built in about 450 A.C., and 3 others of the same age and type, that have no sikhara, to the group of the Durga, Meguti (634 A.C.) and Huchchimalli-gudi temples in which we find sikharas of the most primitive type, then to the neighbouring Papanatha temple at Pattadakal, "the outline of the tower

* History of Indian and Eastern Architecture Vol. 1.

of which is not unlike that of the Parasurameswar temple at Bhuvaneswar with which it was probably contemporary—Circa 700 A. D.*" "If from this temple at Aihole we pass to the neighbouring Saiva one at Pattadakal we find that we have passed the boundry line that separates the ancient from the mediaeval architecture of India."†

Ladkhan temple is perhaps the oldest at Aihole, for the matter of that oldest in India. It is a square building the roof of which rests on pillars which are arranged in three squares one within the other.

The flat roof on the 4 central pillars rises, like a tower, above the sloping roof around it and the latter is again higher than the sloping roof that covers the outmost square. There is a porch at one end of the building and the object of worship was placed in a small enclosure at the other end of the building. One is inclined to believe that the building was simply a *matha* or hall, in which, by an after-thought, a shrine was inserted to

* Fergusson's History Vol. II. † *Ibid* Vol. I.

convert it into a temple. In the similar temples of the Kout Gudi group of later dates shrine is evidently built into the original construction itself and is not a later insertion.

"Its general massiveness, the simplicity of its construction, its plans, and details have much more in common with cave architecture than with that of later mediæval temples. The walls are not walls in the ordinary sense of stone masonry; they are composed of posts at intervals, joined up by screens and lattice windows. The flat roof, and want of elevation of the same, are cave like characteristics. But perhaps more than anything else are the massive square pillars, with roll bracket capitals, which proclaim a simpler and more dignified style than many of those in (neighbouring) cave III at Badami (578 A. D.), and are doubtless older.... Taking all these points together, and noting the total absence of anything like a sikhara, the roof having been closed over entirely with flat slabs, I feel constrained to give this building an earlier date than that of Meguti (634 A. D), and should consider about A. D. 450 not far out:

The Cave III at Badami is a distinct advance upon this in the decorative evolution of the style, and the Meguti temple a very considerable advance upon it in both plan and details."*

"The Durga temple is, without doubt, the finest and most imposing temple at Aihole; and it is one of the most unique in India, in that the plan follows the lines of the apsidal cave *chaitya* of the Buddhists, the place of the shrine occupying that of the *dagoba*. And, like its prototype, two rows of columns separate the body of the hall into a centre nave and two side aisles. Stone, as the building material, at a time when constructive arching was unknown, determined that the roof should be flat and not arched, but sufficient likeness to the *chaitya* was obtained by making the central roof lofty and that of the side aisles low and sloping, the slope being the nearest approach to the half vault of the *chaitya*. The deep entablature, sculptured with freizes of figures, foliage, and arabesque, reminds one forcibly of the same

* Mr. Henry Cousins in Archæological Survey Report 1907-8.

as seen in the cave *chaityas*, above the pillars, such as that in cave XXVI at Ajanta. There is an added outside verandah, all round the central hall." *

"As in the case of the Durga temple, the shrine of Huchchimalli-gudi is surmounted by a sikhara of the northern type, yet not so simple in design as might have been expected for so early a type of temple. But since we find them the same on all these old temples, not only at Aihole, but at Pattadkal as well, we must accept them as part of the original design." †

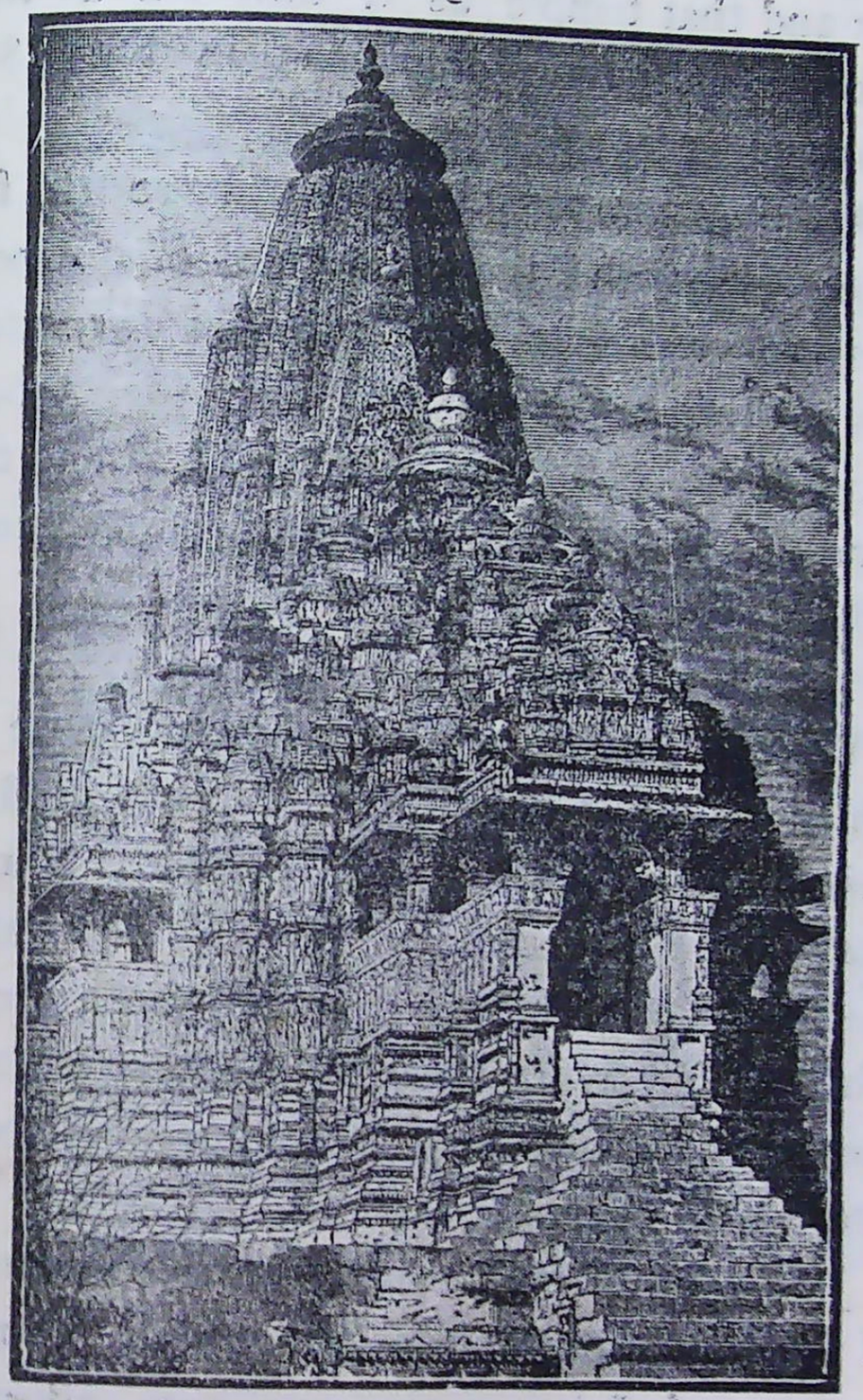
Mention has been made above of northern temples to which the sikharas of Aihole temples very nearly resembled. We here reproduce only one example (Fig. 25) from the group of temples at Khujaraho in Bundelkhand which according to Fergusson rank next in interest and extent to the Bhuvaneswar group in Orissa which we have noticed before this. This was built in Circa 1000 A. C.

It is a pity the sacred city of Benares has

---

* *Ibid* † *Ibid*

no old temple, the one that is pointed out to



25. TEMPLE AT KHUJARAHO

you as not only the most holy but the oldest

of the sacred edifices there is that of Visveswar and that temple as it now stands was erected from the foundation in the 18th century.

All the temples that we have so far described, with the exception of Aihole temples, represent a type of architecture called North Aryan, and the Aihole temples are classed Chalukyan after the dynasty that ruled in that part of Western India.

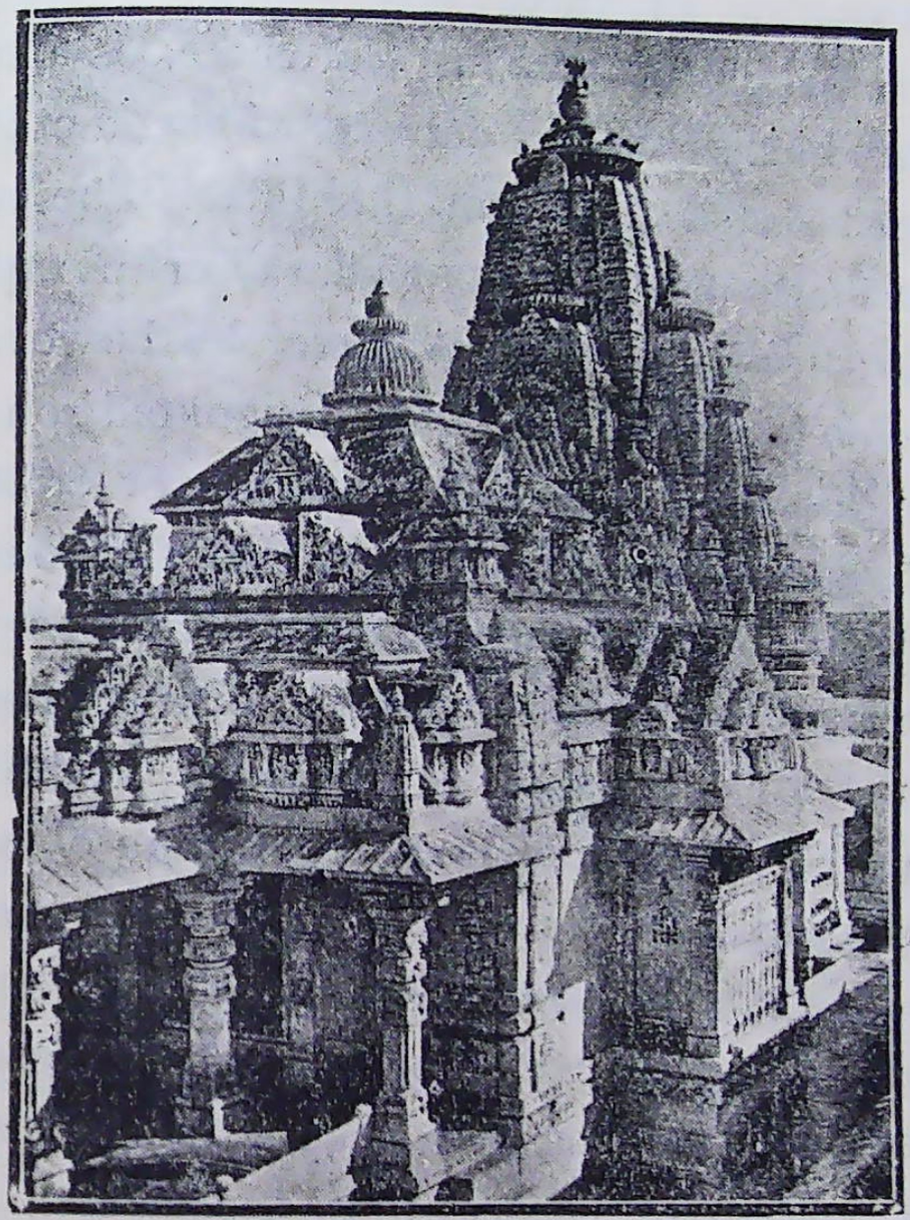
JAIN TEMPLES

We will now turn to Jain architecture of which the oldest temples are to be found at Osia in Rajputana situated 32 miles North-North-West of Jodhpur. Here is illustrated the temple of Mahavira (Fig. 26) the latter of which, it is correctly ascertained was built in the time of Vatsaraja who flourished about 770-800 A. C.

Jain temple architecture reached its zenith of perfection on Mount Abu which "during the age of Jaina supremacy was adorned with several temples two of which are unrivalled for certain qualities by any temples

in India. They are built wholly of white marble.*

The older temple was built by Vimala, a



26. TEMPLE AT OSIA

Minister or Governor, in the year 1031 A. C. The entrance is through a domed portico,

* Fergusson's History Vol. II.

facing which is a square building supported by six pillars, and containing ten statues of elephants. Behind it, in the centre, is a Samosaran of three tees as usual. The principal object here, as elsewhere, is a cell lighted only from the door containing a cross-legged seated figure of the Jina. The cell terminates upwards in a sikhara, or pyramidal roof, which in these Abu temples, however, are too low to be properly designated spires. To this is attached a Mandapa or closed hall, and in front of this a portico, surmounted by a dome resting on eight pillars, which forms indeed the distinguishing characteristic of the style, as well as its most beautiful feature. The whole is enclosed in an oblong courtyard, 128 ft. by 75 ft. inside, surrounded by a double colonnade of smaller pillars, forming porticos to a range of cells, as usual fifty-two in number, with some extra chapels in the South-West corner; these enclose it on all sides, exactly as they do in Buddhist viharas.

Externally the temple is perfectly plain, and there is nothing to indicate the magnificence within, except the spire of the cell

peeping over the plain wall, though even this is the most insignificant part of the erection. The external porch, too, is insignificant, so that one is totally unprepared for the splendour of the interior.

The marble dome in this temple is of great beauty from its very rich carvings. In the roofs of the corridors also there is a series of carvings of most complicated ornamental designs that are quite unrivalled anywhere else.*

The Tejahpala's temple (Fig. 27) which stands to the north-east of the preceding is of later date being built about 1230 A. C. and more magnificent than the former in every way.

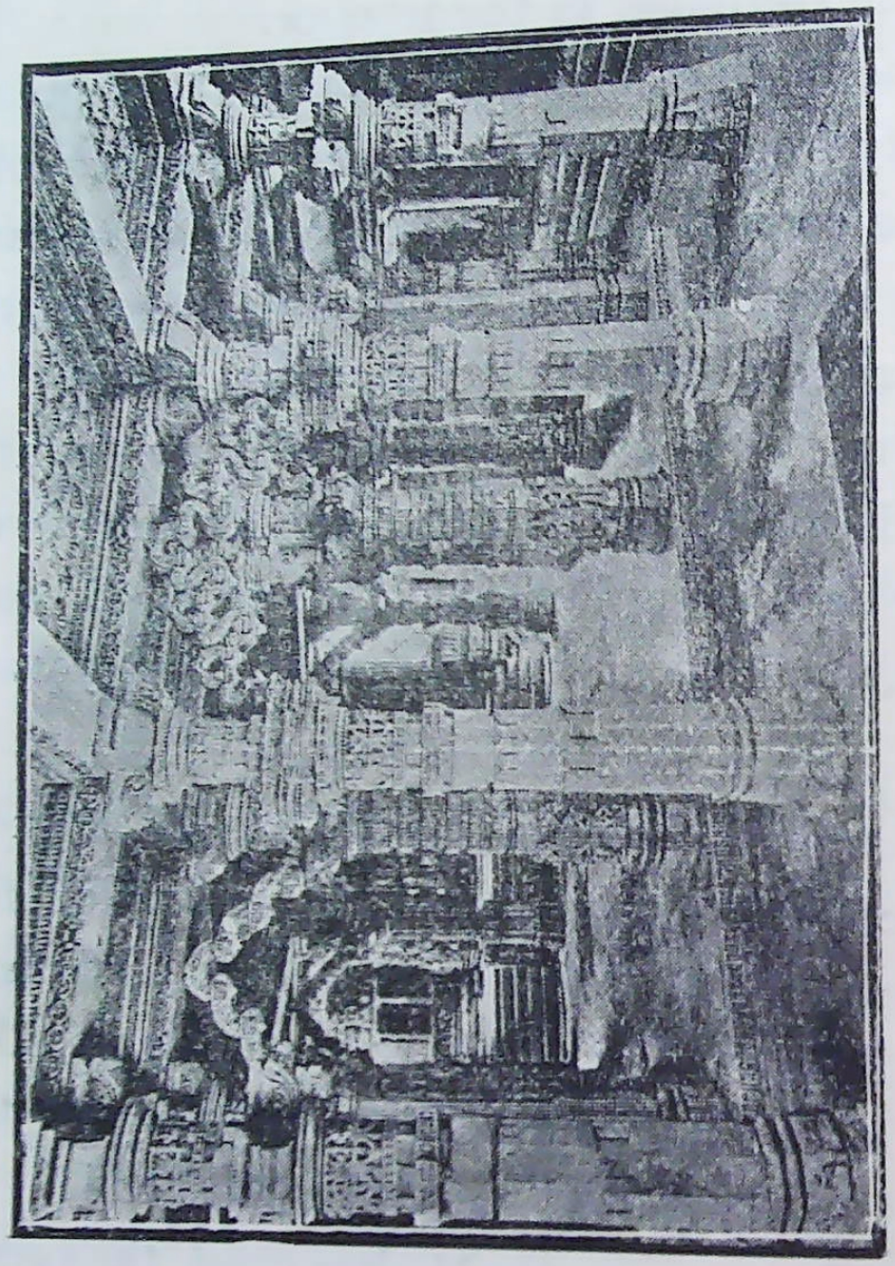
DRAVIDIAN STYLE

Temples in Southern India are of a style which is quite different from that of the temples in the North. Dravidian structural buildings are erected after the models chiselled out of living rocks. The "raths" or the "Seven Pagodas," as they are called at Mamalapuram on the Madras coast, the prototypes of the later structural type, are the

* Adopted from Fergusson's History of Indian and Eastern Architecture. Vol. II.

oldest examples of the rock-cut temples in India as they date back to as early as the 7th (Christian) century.

Unlike the Buddhist excavations, these

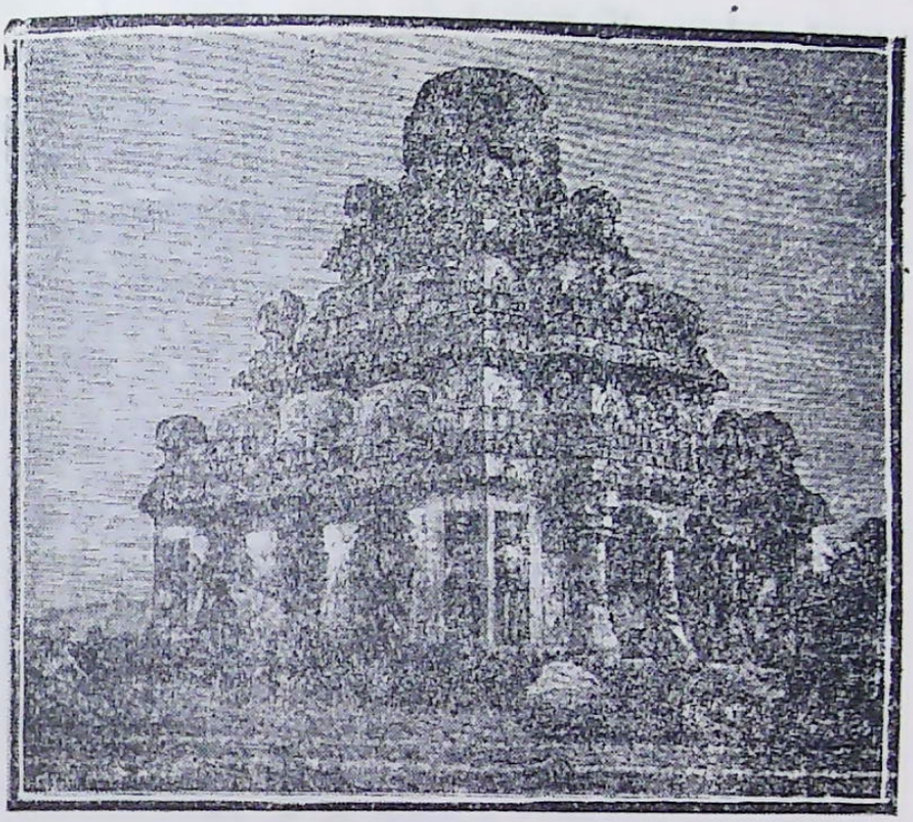


27. TEMPLE AT MOUNT ABU

raths are not mere interior chambers cut in the rock, but are models of complete temples, such as might have been erected on the plain.

In other words, the rock has been cut away, externally as well as internally.

Dharmaraja Rath of Mamalapuram (Fig. 28) consists of four storeys piled up in the form

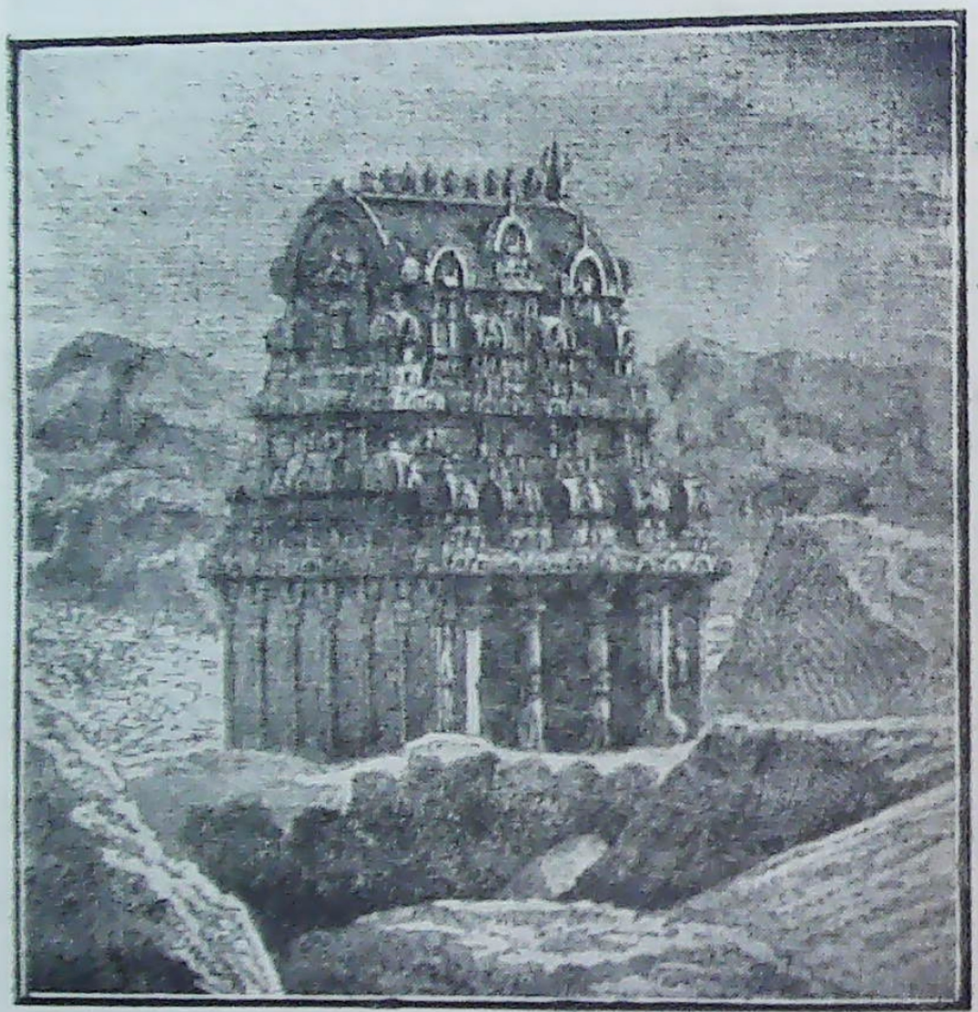


28. DHARMARAJA RATH

of a pyramid. Square raths, like Dharmaraja, are the originals from which all the *vimanas* in Southern India are copied, and continued to be copied nearly unchanged to a very late period.

The Ganesh Rath (Fig. 29) gives a fair idea of the form the oblong temples eventually took. Though small it is a singularly elegant

little temple. It is in three storeys with very elegant details, and of a form very common afterwards in Dravidian architecture for Gopurams or Gateways. The roof has a straight ridge, adorned at the ends by Saiva



29. GANESH RATH

trisulas, and similar emblems crowned the dormer windows. The ridge was ornamented by nine small pinnacles, which also continue to be employed.

At Elura, in the Nizam's Dominions, "we have a perfect Dravidian (rock cut) temple, as complete in all its parts as at any future period, and so far advanced that we might have some difficulty in tracing the parts back to these originals without the fortunate possession of the examples on the Madras shore. Independently, however, of its historical or ethnographical value, the Kailas is itself one of the most singular and interesting monuments of architectural art in India.*

Cognate temples at Mamalapuram were hewn out of the boulders of granite found lying free on the shore; but at Elura, no insulated rock being available, a pit was dug around the temple in the sloping side of the hill, about 106 feet deep at its inmost side, and half that height at the entrance or Gopuram, the floor of the pit being 160 ft. wide and 280 ft. in length. In the centre of this rectangular court stands the temple, consisting of a vimana, 96 ft. in height, preceded by a large square porch, supported by 16 columns; before this stands a detatched porch

* Fergusson's History. Vol. I.

for the Bull *Nandi*, reached by a bridge; and in front of all stands the gateway, which is in like manner connected with the last porch by a birdge, the whole being cut out of the native rock. Round the court there is a peristylar cloister with cells, and above are some halls, "which give to the whole a complexity, and at the same time a completeness, which never fail to strike the beholder with astonishment and awe."*

It has been ascertained that the Elura Kailas dates from the 8th century.

The great structural Dravidian temple at Pattadakal, in the Dharwar District of Bombay Presidency, is, in plan, almost exactly a duplicate of the Elura Kailas. It was built by one of the Queens of the Chalukya King Vikramaditya II, who ruled from 733 to 747. The sikhara is a square pyramid, divided into distinct storeys, and each storey ornamented with imitation cells, alternately oblong and square. Their ornamentation is coarser or more archaic than that of the later Chalukyan style, and the

* *Ibid* Vol. I.

dominical termination of the spire is less graceful. The temple is built of very large blocks of stone closely jointed and without any cement. The base is elaborately carved; the large panels in the walls are numerous representations of Siva in various forms.

Kailasanathar Temple at Conjeeveram built in the latter half of the 7th century must be noticed before we pass on to the later and modern temples in the further south. We have no space to illustrate all the famous temples at Tanjore (1000 A. C. Gopuram 16th century), Tadpatri (16th century) Srirangam, Madura, Kumbakonam, and Rameswaram (all of the 17th century) which dazzle the even the casual visitors with their sumptuousness, magnificence and grandeur.

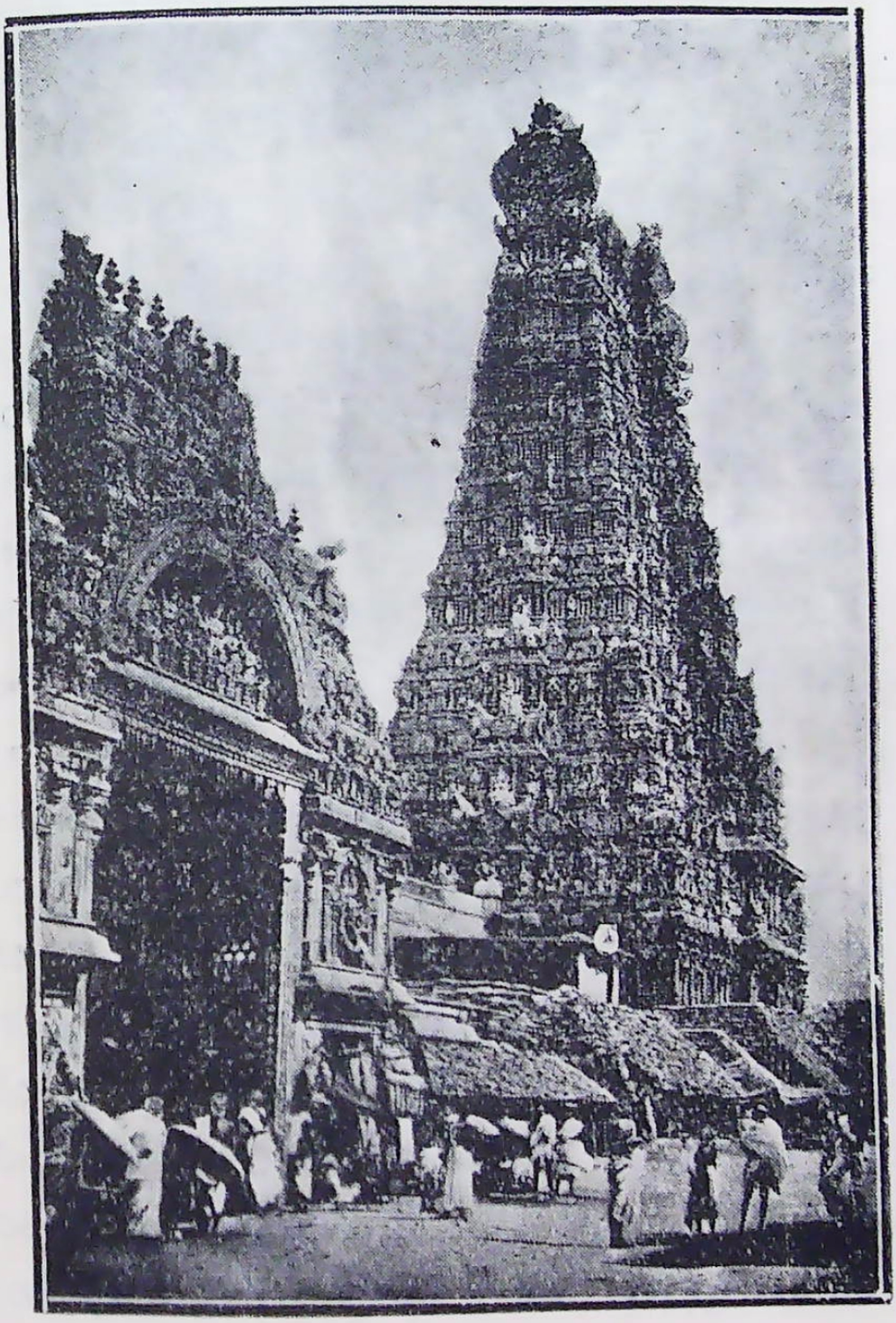
The pyramid of the temple at Tanjore (Fig. 30) rises in thirteen storeys to the summit, which is crowned by a dome said to consist of a single stone, and reaching a height of 190 ft. The porch in front is kept low, and the tower dominates over the Gopurams and surrounding objects in a manner that imparts great dignity to the whole composition.

In other temples, however, lofty Gopurams (Fig. 31) form the principal attraction. They

30. TEMPLE AT TANJORE

are irregularly spaced in great blank walls that surround the shrine proper while the latter

is quite small and insignificant. Except that its dome is gilt the central Sanctuary at



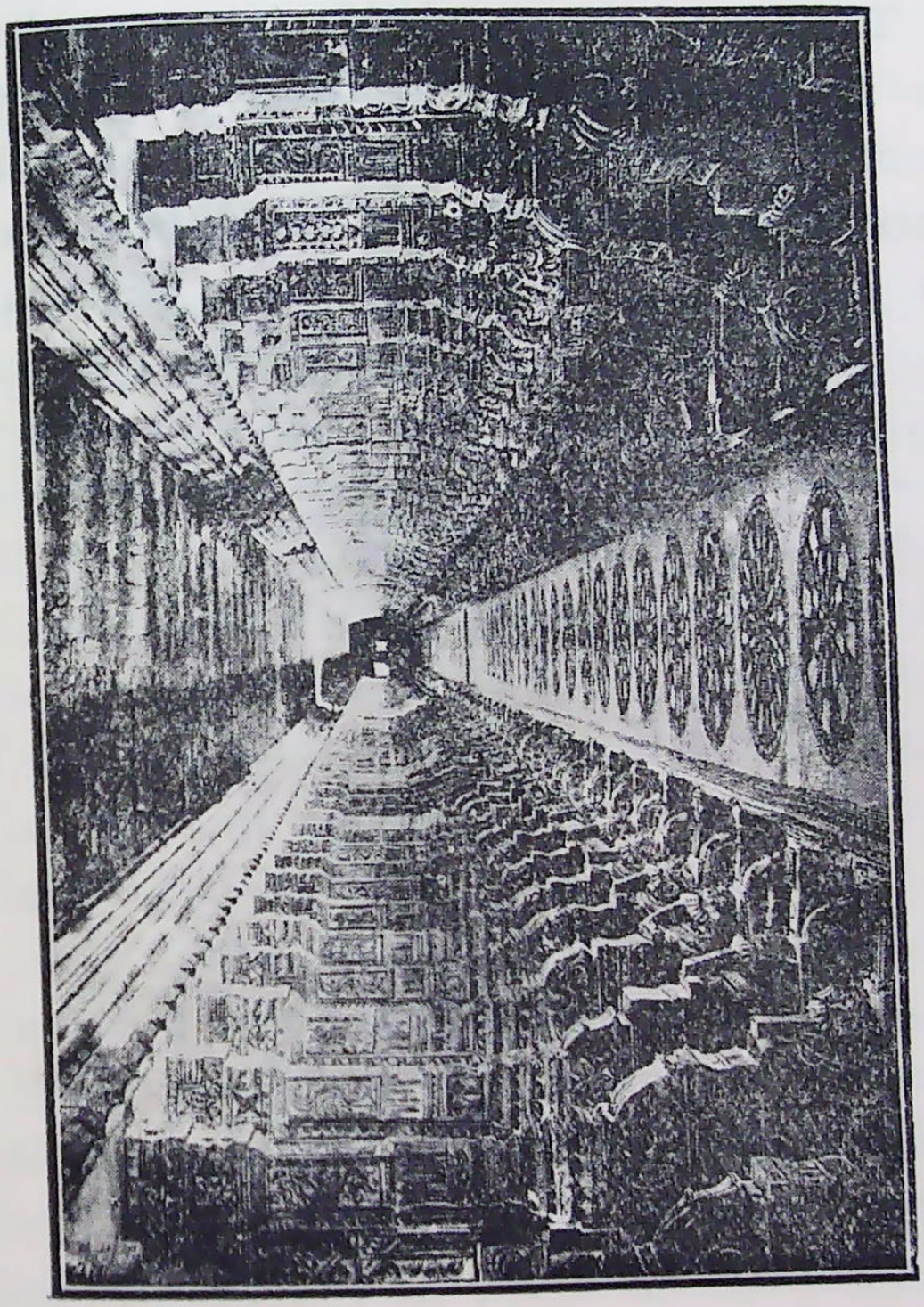
31. GOPURAM OF THE MADURA TEMPLE

Srirangam has nothing to distinguish it from an ordinary village temple. There are four

courts, one within the other. The fourth or outmost enclosure is the most magnificent and contains a hall of 1000 columns. The Seshagiri Rao Mandapam is the most elaborately carved hall in the temple. It is supported by pillars with rearing horses and other figures in front. Looked at from a distance the fourteen or fifteen great gate towers do produce certain effect, as that of separate buildings but as parts of one whole, the arrangement cannot be said to be effective.

"If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice should almost inevitably fall on that of Rameswaram in the island of Pamban. In no other temple has the same amount of patient industry been exhibited as here, and in none, unfortunately has that labour been so thrown away for want of a design appropriate for its display. While the temple at Tanjore produces an effect greater than is due to its mass or detail, this one, with double

its dimensions and ten times its elaboration,



32. CORRIDOR OF RAMESVARAM TEMPLE

produces no effect externally, and internally can only be seen in detail, so that the parts

hardly in any instance aid one another in producing the effect arrived at."*

The glory, however, of this temple resides in its corridors. These extend to nearly 4000 ft. in length. The general appearance of these corridors may be gathered from the illustration (Fig. 32) but no photo block can convey the impression produced by a display extending to an uninterrupted length of 690 ft.

* Fergusson's History Vol. I.

IV

TEMPLES OF THE MIDDLE & FAR EAST

THE last chapter was devoted to the tracing of the various stages of development which culminated into three of the most characteristically Indian styles of Hindu temple architecture. We had, therefore, no room in that chapter for architecture of minor importance such as that of Gandhara on the North-West, Kashmir Valley and the Himalayas. Before we proceed to make good that omission and, after taking a peep into Tibet, pass on to Burmah, Siam and the Far East we must make a passing reference to the Golden Temple of the Sikhs at Amritsar.

The Sikhs form a distinctly separate community professing a religion which has nothing in common with Hinduism. In fact the Khalsa religion is diametrically opposed to the Sanatana Dharma. It enjoins belief in one God and its founder the first Guru Nanak has abrogated idol worship as completely as the Prophet of Islam from whose teachings the former appears to have received much

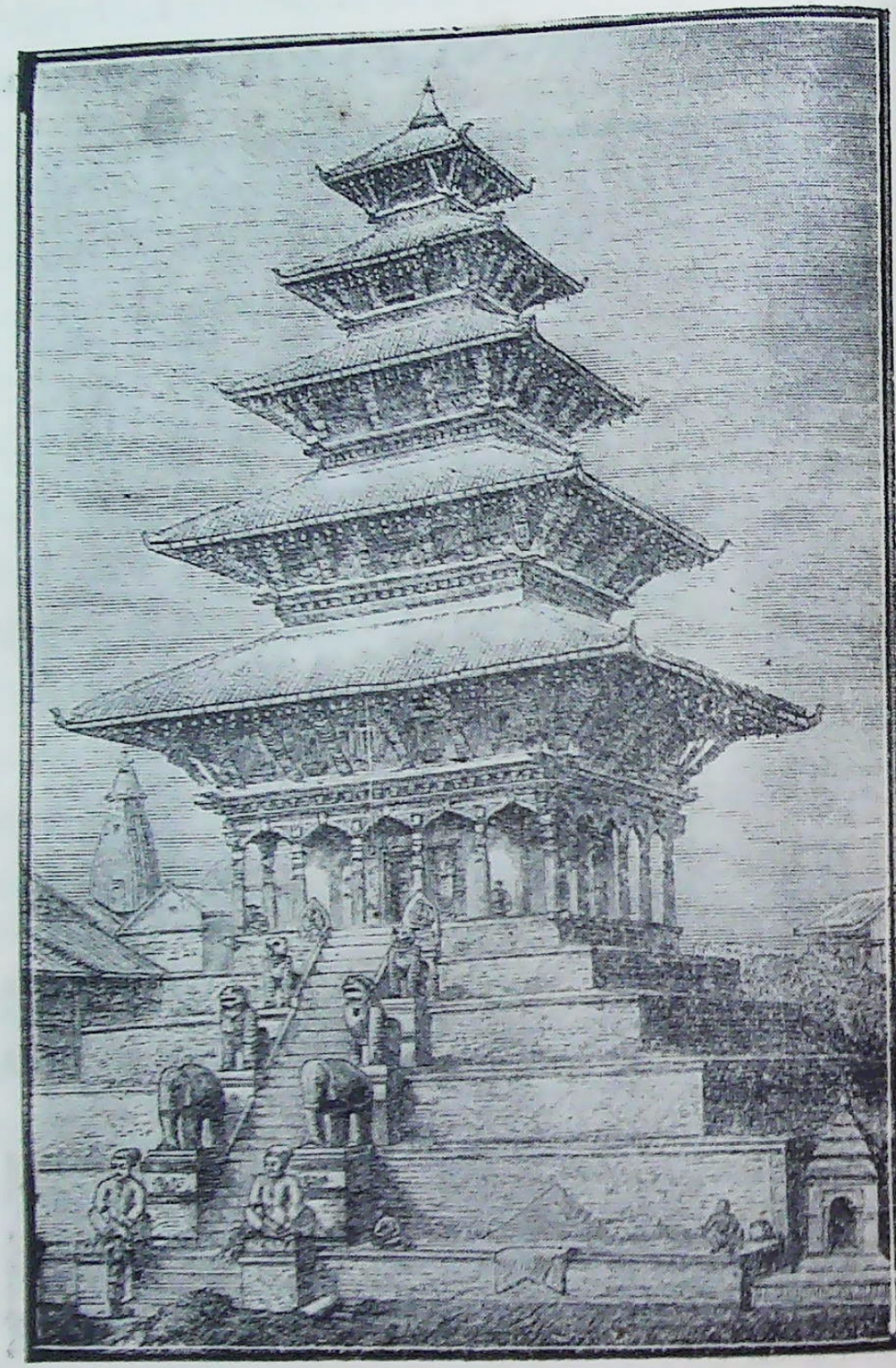
inspiration. The Sikhs have no regular or congregational worship, their devotion consisting only in the reading of their sacred books called Granths. No temple is therefore needed by the Sikhs for religious performance. Still they have built an edifice at Amritsar which serves more as a central head quarters of the community than as a place of worship. The style of its architecture is as much Muslim in its material form as the genesis of the Sikh religion is in its spiritual state. Besides the Amritsar Temple there is a number of Gurdwaras in which the sacred scriptures are kept and recited on fixed days and hours.

Of the Kashmiri temples the best and the oldest known is that of Martand (8th century) situated about 5 miles east of Islamabad, the old capital of Kashmir. We give here the illustration of the temple at Payer (Fig. 33) because it is one of the most entire examples of the style and though small it is very elegant. It appears to have been built in the 10th century. Quasi-classical bases and capitals, the pediment resting on the pillars

over the door, double and triple roofs sloping to four sides make up a peculiar style that

33. TEMPLE AT PAYER—KASHMIR.

you do not find anywhere outside Kashmir. Kashmiri architecture was considerably



34 DEVI BHAWANI TEMPLE,—NEPAL.

influenced by the architecture of the monasteries at Gandhara in the neighbourhood of Peshawar. This District formed part of the Greek kingdom of Bacteria. Under the triple influence of Greek, Persian and Indian art the decorative sculpture assumed there forms and styles that were exuberantly rich in their variety.

"By far the most characteristic and beautiful temples of the Nepalese are those possessing many storeys divided with sloping roofs"* One such temple is at Bhatgaon represented here in the illustration. (Fig. 34.)

Before leaving these regions we must have a glance at the most remarkable golden temple at Gyan-tse in Tibet (Fig. 35). It is about 100 ft. high, with a circumference of 600 ft. at the base, and is built in five-stepped terraces with recessed angles. Above these is a circular drum of one storey, and over it a smaller square one surmounted by a spire of thirteen great rings of gilt copper crowned by a chhatri canopy of the same material. In the different storeys are numerous shrines to

* Fergusson's History of Indian Architecture Vol. 1.

the different Buddhas, which are reached by

35. GOLDEN TEMPLE AT GYAN-TSE.

inside stairs, and the terrace roofs of the

the different Buddhas, which are reached by

35. GOLDEN TEMPLE AT GYAN-TSE.

inside stairs, and the terrace roofs of the

the different Buddhas, which are reached by

35. GOLDEN TEMPLE AT GYAN-TSE.

inside stairs, and the terrace roofs of the

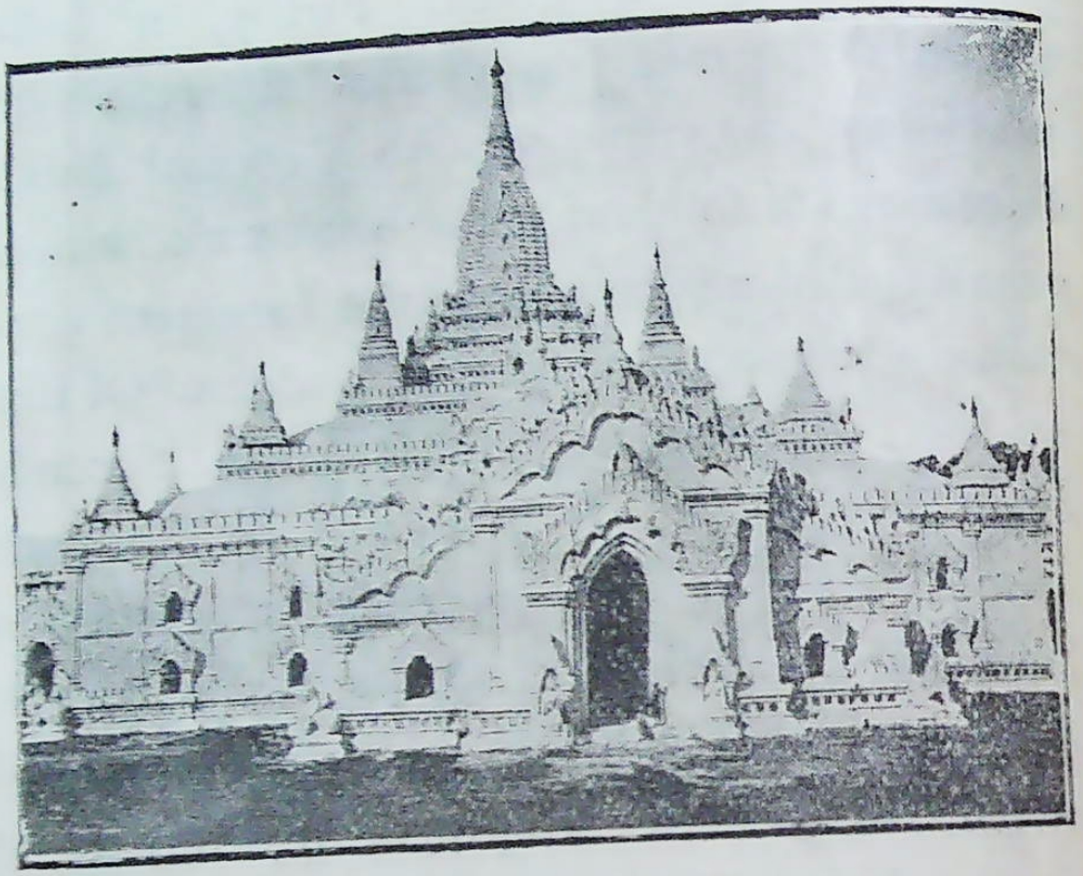
successive storeys are used for the circumambulation of the different groups of cells.

There are two kinds of religious buildings in Burmah to which the name of Pagoda (in Burmese Paya) is given. Firstly, a bell-shaped stupa raised on a series of terraces or platforms and crowned with a conical finial. It consists of solid masses of brickwork, with a small sealed-up chamber in the basement containing the supposed relics of Buddha. Of this style is the Shwe-Dragon at Rangoon. Secondly a temple which is square on plan with sometimes projecting porches or vestibules and, in the thickness of the walls, narrow corridors, the walls of which are decorated with frescoes or sculpture, with niches at intervals containing images of Buddha. Their roofs are pyramidal, consisting of a series of storeys of moderate height, set back one behind the other and crowned with the curvilinear sikhara of the Indo-Aryan style.

There are unmistakable indications in the religious architecture of Burmah, Java, Siam, China and Japan that these countries not only got their religion from India but also

some of the architectural features too of Indian stupas and temples.

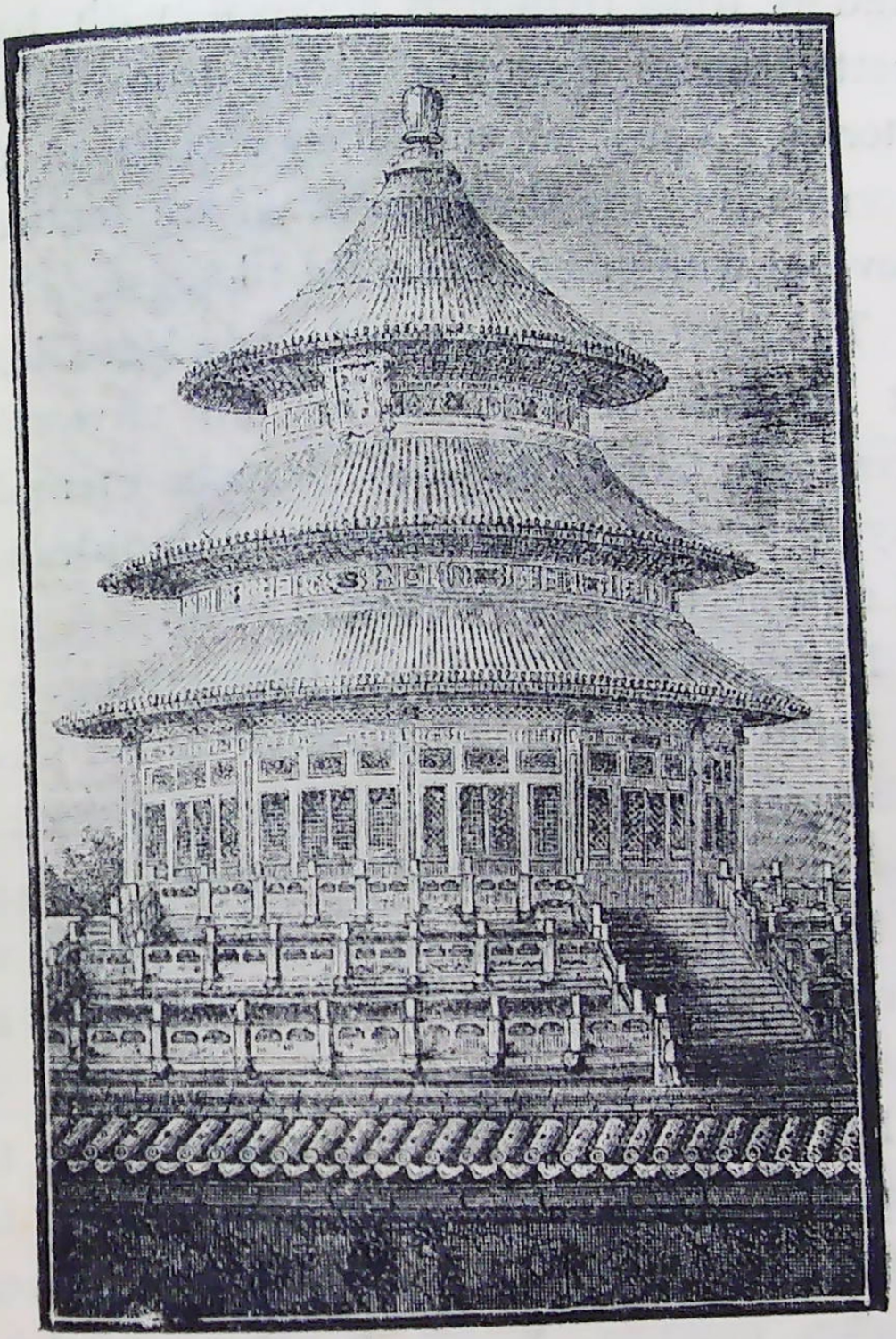
The Ananda Pagoda at Pagan (Fig. 36) was built in 1090 A. C. Its interior aisles



36. ANANDA PAGODA—BURMAH.

are adorned with stone sculptures of exquisite workmanship, representing various scenes in the life of Buddha, while around the exterior walls of its four terraces are disposed in bands ornamental tile-work plaques, each of which illustrates a Buddhist ceremonial, or represents one of the Jataka stories.

The Mingalazedi Pagoda built in 1274



37. TEMPLE OF THE GREAT DRAGON.

A. C. "indicates the zenith of Burmese religious architecture."

The Pagoda stands on a raised platform, and its triple terrace is adorned with terra cotta plaques depicting scenes from Jataka stories. The small subsidiary shrines at the corners of the third terrace are entirely covered with green enamelled tiles.

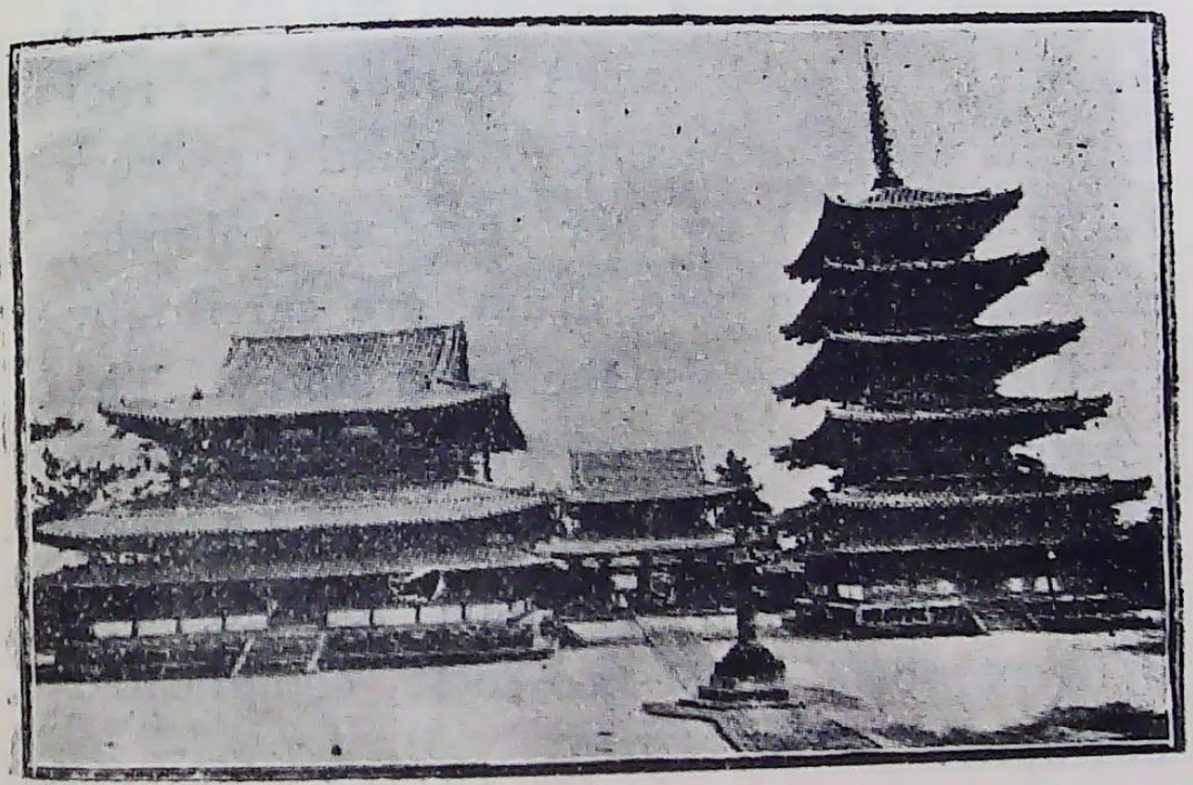
The great tower of the Pagoda Vat-Ching at Bangkok in Siam is not an unworthy rival of a Gopuram of a Dravidian temple, say at Madura, in its height and exuberance of ornaments that it is covered with.

In the temple of the Great Dragon (Fig. 37) at Pekin the capital of China we again meet the triple roof, albeit round in this instance, of Nepalese temples, while the ancient Pagoda of Horinji (Fig. 38) in Japan with its five roofs is not unlike the Devi Bhawani temple at Bhatgaon in Nepal.

Externally all the buildings appertaining to Confucian, Taoist and Buddhist religions in China are nearly of the same type, and even Muslim mosques, which in other countries have developed a type of their own, are in China, in general form, identical with the Buddhist and other temples. It is only from

their interior decoration and by the statues placed in them that any distinction can be made among the temples, and a mosque is distinguished from a temple by its external decoration with texts from the Quran.

The temple of Heaven, which is said to have been erected about the year 1420 A.C.



38. TEMPLE ENTRANCE GATE & PAGODA OF HORINJI.

is situated in a square enclosure measuring about a mile each way. From the outer gate a raised causeway leads to the temple, on either side of which are numerous buildings approached by frequent flights of steps lead-

ing down to a part beautifully planted. In the central part of the enclosure are two altars—the North and the South. In the centre of the upper terrace is the circular structure known as the Chi-nien (Heaven's Palace) shown in the Fig. 37. This has the appearance of a three-storyed structure, but in reality consists of a central hall 90 ft. in height with double aisles round. The roof with its widely projecting eaves and the drum below is carried by four immense columns, the second roof and drum are carried by twelve columns, as also the lower storey. The construction inside is of very extraordinary kind and the arrangement of carved beams, curved timber and columns forming the different roofs is of a most complicated character.

The Japanese temples whether Buddhist or Shinto are all of the Chinese type. They are built in timber as being better able to resist the shock of earthquakes. The earliest example remaining of the pagoda in Japan is at Horinji (Fig. 38), which was built by carpenters sent over from Korea in A.C. 607.

The enclosure of a Buddhist or Shinto temple contains a number of isolated buildings the most important of which is the pagoda, the most ancient example of which we illustrate here. The principal temple block is divided into three halls, the oratory, one intervening hall and the sanctuary with the reliquary shrine, and these all come under one roof, an arrangement not found in China. A verandah is carried round the whole structure, over which the widely projecting eaves of the roof project.

V

SOLOMON'S TEMPLE & SYNAGOGUES

AFTER the world-wide survey from West to East of the temples dedicated to deities other than the one true God, we wish to retrace our steps to Western Asia again to take note of the gradual progress of the great movement that had for its object the reinstatement of the Kingdom of God and the dethronement of the usurpers that had taken His place in the hearts of men.

In all countries and from among every people God has raised from time to time Teachers who with the guidance of divine inspiration have tried to reclaim the people from the evil ways they had fallen into and lead them in the right path to their spiritual and moral uplift and salvation. "Verily we have sent thee (O Mohammad) with truth, as a bearer of glad tidings and a warner; and there has been no people but a warner has passed among them." Quran 35 : 24.

The Semitic races of Arabia and its environs have been pioneers of civilization and

they have kept a connected record of the events that have taken place in those countries ever since the art of writing was invented. In their traditions are preserved the history of the great inspired prophets, preachers of the unity of God, the formulators of ethics and laws, and founders of religions, to whose inspired teaching and guidance in successive ages the world owes its social evolution to a very large extent.

Noah was practically the first Prophet of whose ministry authentic account has come down to us. The story of his life and mission, however, belongs to the region of mythology and not history. We are on firmer ground in the case of Prophet Hood or Eber, the great great grandson of Noah. He belonged to and preached among the people known as Aad who inhabited the Eastern and Southern parts of Arabia. Some of his teachings were found engraved on stone tablets discovered in Yamen and Hadramaut.

Seven generations later, in the same line, rose another inspired teacher in the person of Prophet Saleh whose field of operation was

the Western and Northern regions of Arabian peninsula.

The great Patriarch Abraham was also the lineal descendant of Hood or Eber in the sixth generation. (2000 B. C.) One of his forefathers appears to have migrated to Chaldea or Iraq where in the important town of Ur, Abraham was born. Chaldea was at this time in the heyday of its prosperity. Abraham raised the banner of revolt against the idolatory of the Chaldeans.

When he said to his father and to his people, What are these images to which ye are devoted? They said, We found our fathers serving them. He said, Nay! Your Lord is the Lord of the Heavens and the earth who has originated them, and I am of those who bear witness thereof. And (he said in his heart) by God! I will surely plot against your idols after ye have turned back and retired. Then he broke them in pieces except the large one of them, that they might return to it. . . (When Abraham was brought before the assembly) they said, What! hast thou done this to our Gods, O Abraham? He said, Nay, the large one of them—this- has done it, ask them, if they can speak. . . (They said) Thou knowest that these speak not. He said, Do ye then serve beside God what cannot profit you at all, nor hurt you? Fie upon you and what ye serve beside God! Have Ye then no sense? Quran 21 : 52-67.

Abraham even argued with the King of Chaldea himself.

Has thou not thought on him who wrangled with Abraham concerning his Lord, for that God had given

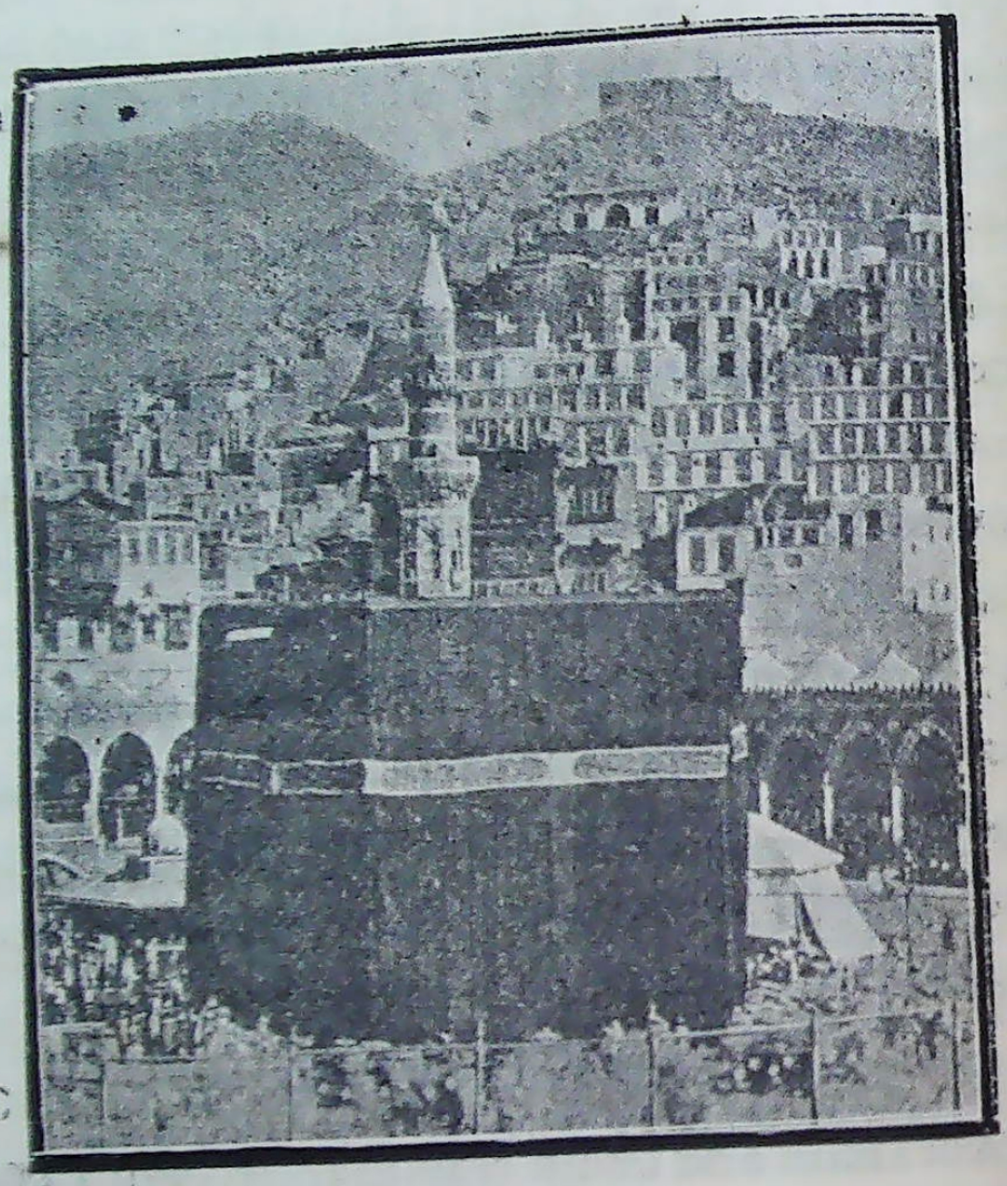
him the kingdom? When Abraham said, My Lord is He who gives life and kills; he said, I give life and I kill; Abraham said, But, verily God brings the sun from the East, do thou then bring it from the West; and the infidel was confounded; for God guides not the wrong-doing people. Quran 2: 258.

This iconoclastic zeal of Abraham cost him his homeland and he had to migrate, at the call of God, to Canaan the extreme West of Jazirat-ul-Arab. He also paid a visit to Egypt which was then under the sway of the foreign dynasty of Hyksos, who have been authentically identified with Arabs. He had two sons by two different wives. He settled his second son Isaac by his first wife Sarah in Canaan and took his first son Ishmael and his mother Hagar to the country subsequently known as Hedjaz and left them on the spot where Mecca was founded shortly after wards.

KAABA AT MECCA

Abraham and Ishmael with their own hands raised in Mecca the "House of God" the famous Kaaba. This was the first temple that was ever built and dedicated to the pure worship of the One True God "the Sustainer of all the Worlds."

Kaaba is a small oblong building 32 cubits long, 22 cubits wide and 27 cubits high. Its roof being flat it has, at a distance, the appearance of a perfect cube, hence its name Kaaba—"Cube-house." The only doorway which affords entrance, and which is opened



39. KAABA AT MECCA

but 2 or 3 times in the year, is on the North-side and is about 7 feet above the ground. At the North-east corner of the Kaaba, near the door, is the famous "Black Stone." It forms part of the sharp angle of the building at 4 or 5 feet above the ground.

This being the only "Beitullah"—the "House of God"—dedicated to the worship of the One True God while the entire world was studded with the temples for the worship of other deities, it soon became the object of pilgrimage for such people as believed in only one God and did not assign any associates to Him. The form of worship appears to consist of a fixed number of perambulations round the sacred edifice. As people went round they touched the "Black Stone" and counted the circuits. They were robed in unstitched sheets and had their heads bare.

Sacrifice of animals was also made on the occasion of the annual pilgrimage. This custom arose thus. Abraham was called upon in his dream to sacrifice his son. He said:

O, my child, verily have I seen in a dream that I should sacrifice thee; therefore consider what thou seest advisable. He replied, O, my father,

do what thou art commanded; thou shalt find me, if God please, (of the number) of the patient. And when they had resigned themselves (to the divine will) and he had laid him down on his temple, we called unto him, O Abraham, thou has verified the vision, Verily thus We reward the well-doers. Verily this was the manifest trial. And We ransomed him with an excellent victim. Quran 37 : 95-111.

This victim was a quadruped that was interposed under Abraham's knife by the divine power as substitute for Ishmael. The submission (*aslama*) of both the father and the son to the divine will became the keynote as well as the name (Islam) of the religion that Abraham founded at Mecca of which Kaaba became the visible token and meeting place of the Muslims—" the obedients."

As mentioned before, Abraham's second son Isaac settled in Canaan. His son Jacob was called Israel. The story of Joseph the son of Jacob is too well-known to require repetition here. Suffice it to say that Jacob with his other eleven sons migrated to Egypt when Joseph was elevated, from being at first a slave and then a prisoner, to the high position of the Minister to the King of Egypt. The tribe of Beni-Israel by and by fell on

evil days and was reduced to the state of slavery under the Pharaohs who extracted hard work from them and oppressed them in many ways.

Two hundred years after the settlement of the Israelites in Egypt, God raised a Prophet from amongst them in the person of Moses (1500 B. C.) After failing to convert Pharaoh and the Egyptians to the religion of Abraham, Moses led the Israelites out of Egypt and Pharaoh's bondage. They continued to wander in the wilderness for 40 years and entered the Promised Land only after Moses's death.

TABERNACLE

It was in the course of this 40 years' wandering that the religion of Moses took shape and the laws of Moses were formulated on the basic principles of the Ten Commandments, given to Moses on Mount Sinai.

It was not possible in this nomadic life to have a temple of brick and mortar for the worship of Jehovah, the God of Israelites. A tabernacle was all that could be set apart in the Jewish camp for devotional purpose. It

was an oblong tent with a wooden frame-work covered with cloth and skins, and consisted of a small inner compartment, the "Holy of Holies," entered only on the Day of Atonement by the high-priest alone, containing nothing but the Ark with its mercy-seat; and a larger compartment the "Holy Place or Sanctuary" (in which were the altar of incense, table of shewbread, and golden candle-stick) used for the daily service. These two were separated by a thick veil, and the whole was surrounded by the Court of the Tabernacle.

No form of congregational prayers is given in Moses's Books, sacrifice and offerings at the altar were the only mode of pleasing God and making atonement for sins and trespasses of individuals as well as of the nation. Minute rules and regulations are laid down at great length in the 3rd Book Leviticus for the offerings which, whether consisting of bullocks, sheep, goat, turtle doves or pigeons, or fine flour with oil and frankincense, or first fruits of the season, were burnt on the altar and the remnants were eaten by Moses's

brother Aaron and his sons. Priesthood was made hereditary in the family of Aaron and none but the ordained priests could minister in the matter of offerings. The fire upon the altar was kept always burning, it was never put out nor allowed to go out.

Moses's successor Joshua succeeded in conquering a good portion of the Promised Land and the 12 tribes were given different territories to settle upon. In the beginning they were ruled by officials called judges. Later on Prophet Samuel was called upon to choose a king and Saul was installed as the first King of the Israelites. He was soon replaced by David who after a series of successful wars with the neighbouring chiefs gave the Jewish nation the full inheritance of its promised territory from the river of Egypt to the Euphrates.

SOLOMON'S TEMPLE

David was succeeded by his son Solomon who adorned his capital Jerusalem with splendid palaces and whose magnificence and grandeur became a proverb. He built the famous temple the second "House of

God" on the crown of Moriah Hill in Jerusalem.

Temple was the name given to the whole sacred precincts including the sanctuary and the various courts. The sanctuary stood on the summit of the rock, in which graduated platforms were constructed forming the courts of the Jews and of the women. It was planned according to the general design of the Tabernacle. The *Naos* was small (60 by 20 cubits) and was divided into the Holy of Holies and Holy Place. The former contained the Ark and was used once a year, the latter occupied only by the priests performing daily service. These two parts were separated by a veil. In the Holy Place there were ten tables of shewbread and ten golden candlesticks. The great brazen "laver" stood on twelve brazen oxen with their faces outwards. The altar of burnt offering was very much larger than the original one. Surrounding the sanctuary but on a lower platform was the Court of the Gentiles, beyond which strangers were not allowed to pass. Solomon's Porch formed part of the

colonnade or cloisters that ran round the outer Court. The sanctuary stood on the summit of the rock, in which graduated platforms were constructed forming the courts of the Jews and of the women.

The main structure was built with stones, but the walls were lined with cedar and the partitions and roofs were also of cedar. Two huge cherubims with outspread wings, made of olive tree, stood in the oracle and walls were carved with cherubims, palm trees and open flowers. Doors of olive and fir trees, were also carved. The walls, ceilings, cherubims and doors were overlaid with pure gold.

The temple took 7 years to build and was finished in B.C. 1004.

After Solomon's death his magnificent kingdom was disrupted and instead of one united monarchy there sprung up several small states. The state of Judah fell prey to the neighbouring powers of Egypt and Babylon who sacked Jerusalem several times. The climax of Jewish downfall was reached when Nebuchadnezzar, King of Babylon, besieged

Jerusalem (B.C. 588), burnt the house of the Lord, and the King's palace and all the houses of Jerusalem, and raised the walls of the city to the ground. He also carried away the people into captivity to Babylon.

Notwithstanding the constant efforts of Moses, Joshua and a number of Prophets who followed in their wake the Jewish people were not thoroughly purged out of the idolatry that had developed in them in Egypt. They relapsed now and then into idol worship. This was specially the case after Solomon's death when the calf-worship of Egypt was restored. The second captivity has, however, had a chastening effect on the nation. They instead of blending with their conquerors remained a separate people, preserved their national institutions, their genealogies and distinctions of rank. In the furnace of affliction they were also thoroughly purified from all tendencies to idolatry.

SYNAGOGUES

It was during their captivity at Babylon that the institution of Synagogue (Hebrew *Kaneseth*) was founded. The Jews used to

meet in a house during the week for mutual instruction, disputation, and administration of justice, and on the sabbath for prayer and praise, not sacrifice. The term synagogue, "a gathering together," was applied both to the congregation and to the room in which it met. These buildings were also the schools of the children, the debating clubs and libraries of the youths.

When Babylon was captured by the Persians and the Babylonian reign was replaced by Persian monarchy over Iraq and Palestine, the Jews were permitted by the Persian King Cyrus to return (B. C. 536) to Jerusalem where they enjoyed a considerable degree of liberty under the Persians. The City and the Temple were rebuilt under the directions of the Prophets Ezra and Nehemiah. These Prophets also set up synagogues in country towns, and there were as many as 480 synagogues in the city of Jerusalem itself.

There was also a supreme Ecclesiastical Council at Jerusalem called the Great Synagogue. The duty of this powerful court was to watch over purity of doctrine,

to define points of difficulty, and to give judicial decisions. But their chief care was as regards the Law, which, according to the Jewish theory was given in a twofold form *viz.*, the *written* and the *oral*. The written law as immutably formulated by God was to be found in the 5 books of Moses called Torah, and the oral law that was given to Moses by God on Mount Sinai was repeated by him to Joshua who handed it on to the elders, and they to the Prophets, who in their turn passed it on from one to another till it reached Ezra, and he communicated it to the great Synagogue, which Nehemiah also supplied with a library of all the sacred books he could collect.

The Temple was restored and enlarged by Herod in B. C. 17 and again in A. C. 29, but it was destroyed by Titus 70 years after the birth of Jesus Christ. Thus after a chequered existence of 1000 years King Solomon's Temple disappeared for ever, and with it was gone the Jews' separate entity as a territorial nation with a homeland of their own. They again became wanderers

on the face of the earth, claiming many lands as their adopted homes, where they also claimed to share the national rights with the sons of the soil, but no land acknowledged them as her sons and daughters. Now under the aegis of the meddlesome British Imperialism Herculian efforts are being made to bring all sorts and conditions of destitute and oppressed Jews from the four corners of the world, where their existence is at best only tolerated; and resettle them in Palestine notwithstanding the opposition and protest of the real sons of the soil—the Muslim, Christian and Jewish Arabs. British-Promised Land cannot but prove a delusion and a chimera in the case of the people who, since their dispossession of the homeland 1300 years ago, have become completely disintegrated and denationalised, speak diverse languages, live different lives, and have nothing in common among them but their religion and traditions.

VI

CHURCHES

RELIGION IN PERSIA

WHILE Jewish prophets were, in continuous succession preaching the religion of Moses to their own people in Palestine and Syria, Persia was not idle but was developing a religion of her own. The Great Teacher Zardasht or Zoroaster most probably lived at the same time as King Solomon (1000 B.C.). His teachings are preserved to us in the Zenda Avesta. The opposition of a good god, Ormuzd, the god of light, truth, frankness and the sun, and a bad god, Ahirman, god of secrecy, cunning, diplomacy, darkness and night, formed a very central part of his religion. It is a ceremonial and sacerdotal system ; it has no images, but it has priests, temples, and altars on which burn a sacred fire and at which sacrificial ceremonies are performed.

Five centuries later when under the Persian King Cyrus the Jews were released from Babylonian captivity and Judaism was being revived in Palestine and Syria by Prophet Ezra, Zoroastrianism made a great headway

in Babylonia and Nineveh, and prevailed against the ancient gods there. At this time Buddha flourished in India and Confucius in China. Idolatary had therefore practically ceased in Western Asia and it had not yet begun in India.

A second great religious movement in Persia was Mithraism, a development of Zoroastrianism. Mithras was a god of light, a Sun of Righteousness, and in the shrines of the cult he was always represented as slaying a sacred bull whose blood was the seed of life. It taught immortality of soul, and its method of worship and ceremonials were very elaborate. Candles were burnt at the altar at the time of service.

In the third Christian century another religion, Manichaism, arose in Persia which was characteristic of the way in which men's minds were moving in those days. Its founder Mani declared he was not proclaiming anything new. The great religious founders before him had all been right: Moses, Zoroaster, Buddha, Jesus Christ—all had been true prophets, but to him it was

appointed to clarify and crown their imperfect and confused teaching. This he did in Zoroastrian language. He explains the perplexities and contradictions of life as a conflict of light and darkness, Ormuzd was God and Ahriman Satan.

Mani not only went about Persia preaching these new ideas but into Turkistan, India and China. These ideas spread eastward and westward with great rapidity. About A. C. 270 Mani returned to Ctesiphon in Iraq and made many converts. This brought him into conflict with the official religion, Zoroastrianism, and the priesthood. In 277 the reigning monarch had him crucified. Nevertheless, Manichaism held its own in Persia against orthodox Zoroastrianism and Nestorian Christianity for some centuries.

THE COMING OF THE MESSIAH

In the days of captivity and afterwards the Jews began to look forward to, and a number of prophets prophesied, the coming of a special saviour, a Messiah, who would redeem the nation and restore the glories of David and Soloman. When that Saviour

came at last, in answer, as it were, to their own prayers, in the person of Jesus of Nazareth, the Jews would not recognize him in spite of all the signs he showed them of his being the true successor of the Great Law-giver Moses and the King-Prophet David. They denounced him as an impostor, resolutely opposed his mission, intrigued against him and within three years of his ministry had him convicted in the Court of the Roman Pilate for "perverting the nation, and forbidding to give tribute to Caesar saying that he himself is Christ, a King"* and had him nailed on to the cross as a common criminal. Christ did not die on the cross, but the cross did end his personal ministry.

THE GOSPELS

Of the twelve disciples that Jesus Christ had, one, Juda, betrayed him to the priests but afterwards repented of his treachery and committed suicide. The remaining disciples had to flee the country for the time being on account of the bitter persecution of the Jews. Two of his disciples, St. Mathews and

* St. Luke 23.

St. John, wrote the first and the last of the four Gospels contained in the New Testament of the Bible. The other 2 Gospels were composed by St. Mark, the nephew or cousin of the apostle Barnabas, and by St. Luke, the faithful companion of St. Paul.

CHRISTIANITY

Many modern authorities regard St. Paul as the real founder of Christianity. He was a learned man who had studied holy literature under Jewish teachers. He was also well versed in the Hellenic theologies of Alexandria, and his language was Greek. He was a religious theorist and teacher long before he heard of Jesus of Nazareth, and he appears in the New Testament narrative at first as the bitter critic and antagonist of the Nazarenes. "What will be clear to any one who reads his various Epistles, side by side with the Gospels, is that his mind was saturated by an idea which does not appear at all prominently in the reported sayings and teaching of Jesus, the idea of a sacrificial person, who is offered up to God as an atonement for sin. Paul came to the Nazarenes with overwhelm-

ing force because he came to them with this completely satisfactory explanation of the disaster of the crucification. It was a brilliant elucidation of what had been utterly perplexing."*

Paul had never seen Jesus. His knowledge of Jesus and his teaching must have been derived from hearsay of the original disciples. He built this into a theological system, a very suitable and ingenious system. He taught at Jerusalem, Antioch, Athens, Corinth, Ephesus, and Rome, and the book in the New Testament called the Acts of the Apostles is mostly a record of his mission, and his teachings are further expounded in the numerous Epistles that he wrote to the Churches he had himself founded in different countries.

CHRISTIAN CREED

Jesus called himself the Son of God and also the Son of Man. Lay readers of the Gospels would attach no significance to the former phrase, for Christ has many a time referred to God as "Our Father" or "Your

* The Outline of History by H. G. Wells. Chap XXIX Section 5.

Father," "which art in heaven." In declaring that Jesus Christ was more than a man and divine, Paul and his other followers opened up a vast field for argument. Was Jesus God? Or had God created him? Was he identical with God or separate from God? The Christian communities were so agitated and exasperated by tortuous and elusive arguments about the nature of God that a General Council of the Church had to be called at the initiation of Constantine the Great in 325 A. C. at Nicæa (a town near the site of the future Constantinople) to settle the Christian creed.

There were three chief views about the creed, those of the Arians, the Sabellians, and the Trinitarians. The Arians followed Arius, who taught that Christ was less than God; the Sabellians taught that he was a mode or aspect of God—God was Creator, Saviour, and Comforter just as one man may be father, trustee, and guest; the Trinitarians, of whom Athanasius was the great leader, taught that the Father, the Son, and the Holy Ghost were three distinct Persons, but one God.

The last Trinitarian view prevailed at Nicaea and is embodied in the Nicene creed as now current all over Europe and America.

RELIGIOUS AUTOCRACY

Constantine was not a Christian at the time he presided over the Council at Nicæa. He had leanings towards the religion that had by that time come into prominence and was claiming several adherents among the Romans. After Constantine's baptism Christianity became the state religion and the Church, under the imperial patronage, developed into a centralized organization running parallel to the empire.

The Emperors played the role of autocracy as much in matters religious as they did in State affairs. Theodosius the Great (379-395) forbade the unorthodox to hold meetings, handed over all Churches to the Trinitarians, and overthrew the heathen temples throughout the empire, and in 390 he caused the great statue of Serapis at Alexandria to be destroyed.

DIVISION OF THE CHURCH

The Church itself did not remain united for long, and it was unnatural to expect any

institution to remain intact that is based not on the teachings of its real founder but on the different conjectures of his various so-called followers. Latin-speaking Western Church and Greek-speaking "Orthodox" Church severed themselves from one another ostensibly upon the question of adding two words to the creed. The older creed had declared that the "Holy Ghost proceeded from the Father." The Latins wanted to add and did add "*Filioque*" (=and from the Son), and placed the Greeks out of their communion because they would not follow this lead. Already as early as the fifth century the Christians in Eastern Syria, Persia, Central Asia and India had detached themselves on a similar score; and so had done the Egyptian and Abysinian Churches also.

While the Greek-speaking Eastern Empire held together and the Emperor at Constantinople remained dominant in the Church, the Latin half of the empire collapsed, and left the Church free of any such imperial control. Moreover, while ecclesiastical authority in the Empire of Constantinople was divided

between the high-bishops, or patriarchs, of Constantinople, Antioch, Alexandria and Jerusalem, authority in the West was concentrated in the Patriarch, or Pope of Rome. The Pope who had already pretensions to a quasi-imperial authority, with the final fall of the Western Empire, took over the ancient title of *pontifex maximus* which the Emperors had held, and so became the supreme sacrificial priest of the Roman tradition.

PROPAGATION OF CHRISTIANITY

Christian monastic orders that arose in the Western world in the 6th and 7th centuries did much in propagating the Gospels of the Christ. "Everywhere we find them as centres of light, restoring, maintaining and raising the standard of cultivation, preserving some sort of elementary education, spreading useful arts, multiplying and storing books and keeping before the eyes of the world the spectacle and example of a social backbone."*

* H. G. Wells' Outline of History Chap. XXXII, Section 4.

Peaceful missionary work, no doubt, did much to convert people to Christianity but fire and sword also played their part in this field. "Both in England and on the continent the ascendent rulers seized upon Christianity as a unifying force to cement their conquests. Christianity became a banner for aggressive chiefs—as it did in Uganda in Africa in the bloody days before that country was annexed to the British Empire."

Charlemagne the Great (771-814) the Ruler of the Franks "made his wars of aggression definitely religious wars. All the world of North-Western Europe, which is now Great Britain, France, Germany, Denmark, and Norway and Sweden, was in the ninth Century an arena of bitter conflict between the old and the new. Whole nations were converted to Christianity by the sword. . With fire and sword Charlemagne preached the Gospel of the Cross to the Saxons, Bohemians, and as far as the Danube into what is now Hungary; he carried the same teaching down the Adriatic coast through what is now

Dalmatia, and drove the Moslems back from the Pyrenees as far as Barcelona."*

THE REFORMATION

"In the thirteenth and fourteenth centuries as the lay mind of the Nordic peoples began to acquire learning, to read and write and express itself, and as it came into touch with the stimulating activities of the Arab mind, we find much more formidable criticism of Catholicism, beginning, with an intellectual attack upon the priest as jurist and upon the ceremony of the mass as the central fact of the religious life, coupled with a demand for a return to the personal teachings of Jesus as recorded in the Gospels."†

"Those changes that are known collectively in history as the Reformation, took on a three-fold aspect. There was the Reformation according to the princes, who wanted to stop the flow of money to Rome and to seize the moral authority, the educational power, and the material posses-

* H. G. Wells Outline of History Chap. XXXIV Section 2.

† H. G. Well's Outline of History Ch. XXXII, Section 4.

sions of the Church within their dominions. There was the Reformation according to the people, who sought to make Christianity a power against unrighteousness, and particularly against the unrighteousness of the rich and powerful. And finally there was the Reformation within the Church, of which St. Francis of Assisi was the precursor, which sought to restore the goodness of the Church and, through its goodness to restore its power."*

PROTESTANTS

This mental and moral conflict went on in the fourteenth, fifteenth and sixteenth centuries and produced the new Church of the Protestants. Martin Luther (1483-1546) was the great leader of German Protestanism.

NON-CONFORMISTS

"The bulk of these new Bible students took what their consciences approved from the Bible and ignored its riddles and contradictions. All over Europe, wherever the new Protestant Churches of the princes were

* *Ibid* Section 5.

set up, a living and very active residuum of Protestants remained who declined to have their religion made over for them in this fashion. These were the Non-Conformists, a medley of sects, having nothing in common but their resistance to authoritative religion, whether of the Pope or the State. Most, but not all of these Non-Conformists, held to the Bible as a divinely inspired and authoritative guide."*

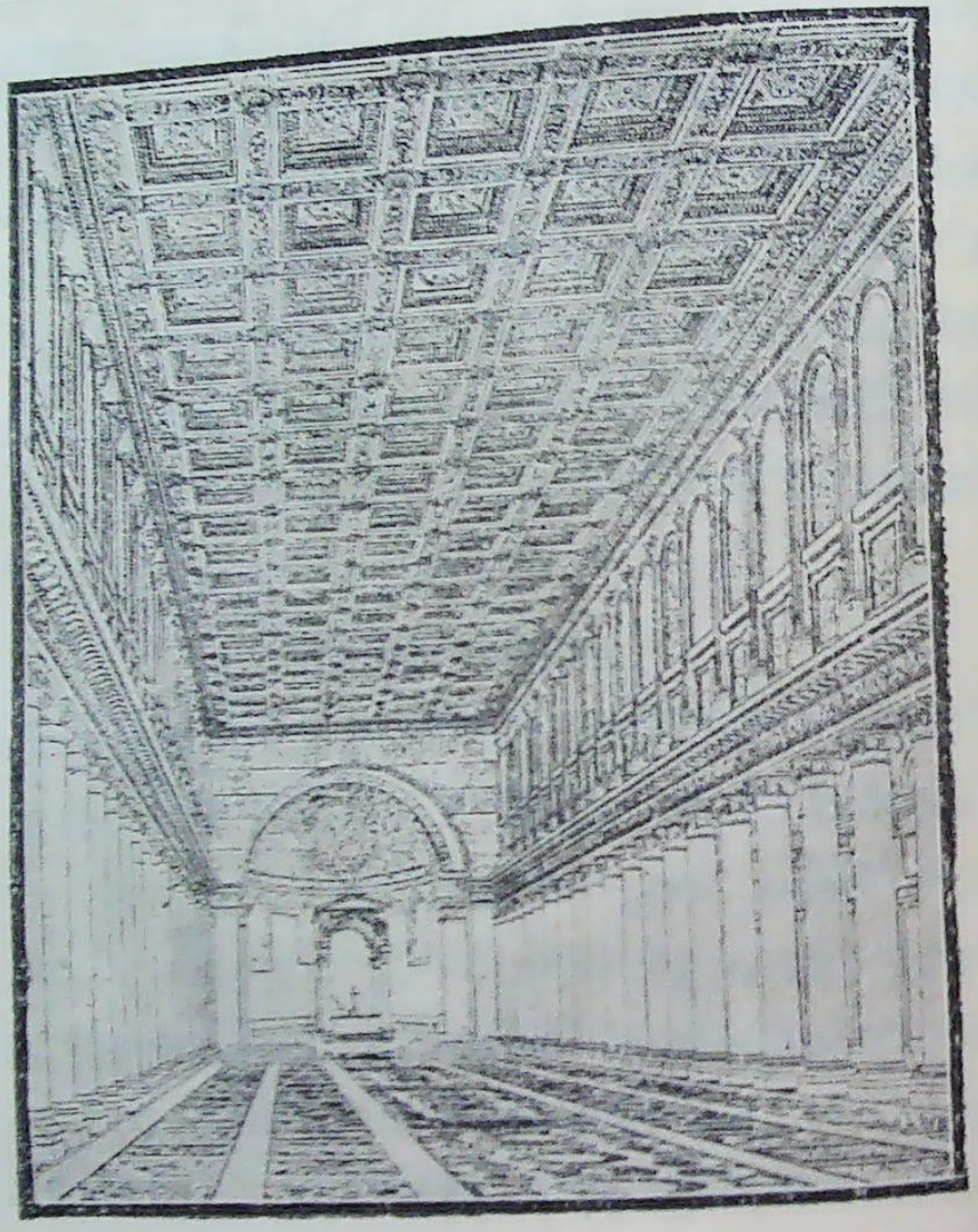
CHURCH ARCHITECTURE

LATIN CHURCH

Before the time when Constantine officially accepted Christianity, Christian worship must have been long carried on first in secret hiding places, such as Catacombs; then, as the religion was tolerated and openly professed by persons of wealth and position, in the better class of private houses, especially in the colonnaded atria. With the greatly increased numbers of congregations there would naturally arise the necessity for much larger buildings. It was here that the sectional

* *Ibid* Section 5.

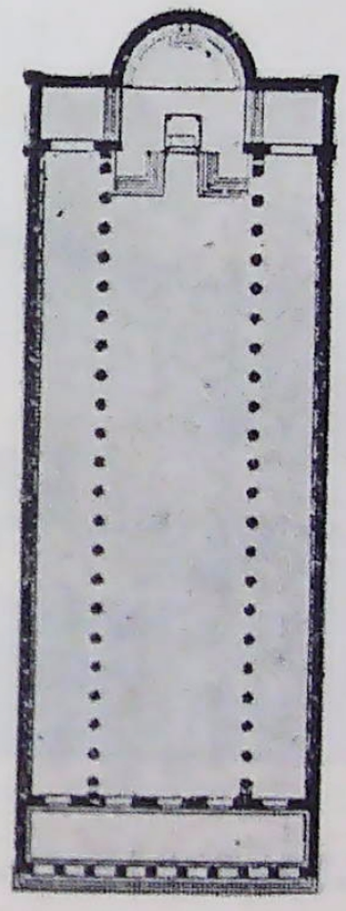
structure of the Romon basilica, built for secular and business purpose, with its low side aisles, and internal columns supporting a



140 S. MARIA MAGGIORE, ROME.

loftier centre, with openings for light above the colonnade, attracted attention as the architectural solution of the problem. Some pagan basilicas had an apse at one end as an annexe.

The basilica thus provided the type of early Christian church—a long building divided by rows of columns into three, or occasionally five, avenues of which the centre one was considerably higher and wider than the others, the vista of the centre compartment being closed by a semi-circular apse. The

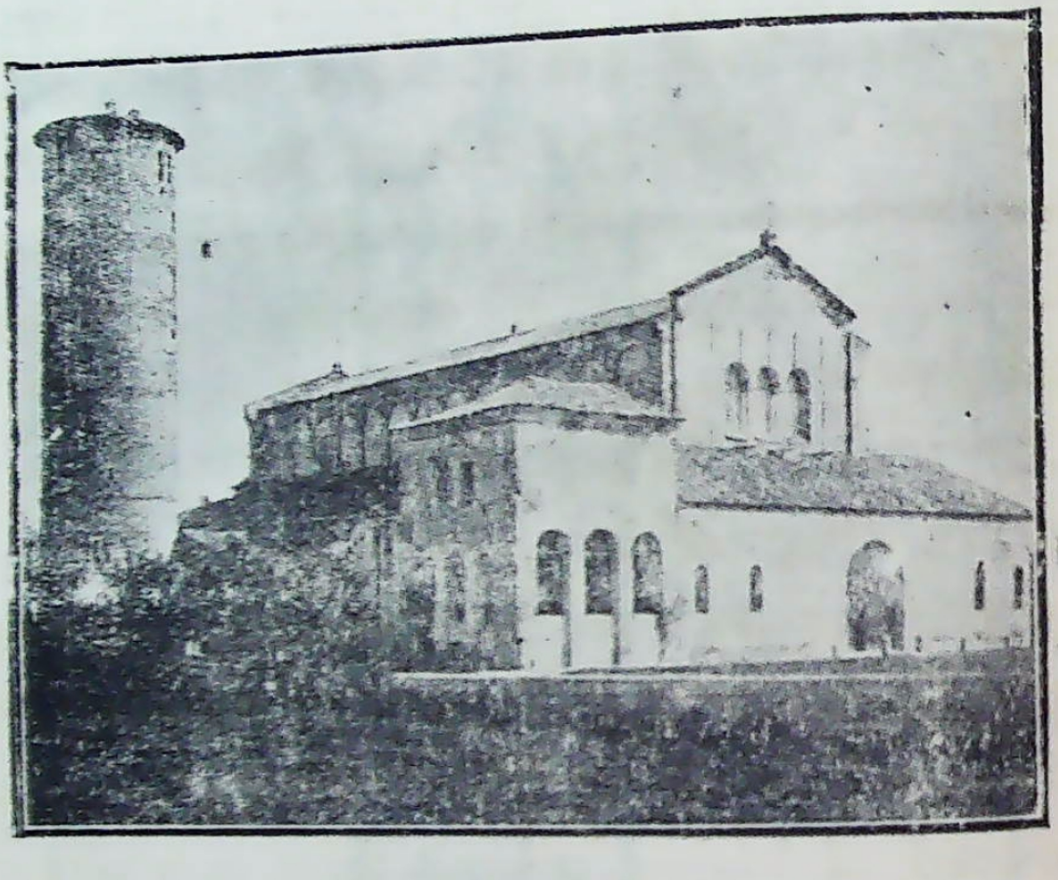


41. PLAN OF S. MARIA MAGGIORE.

colonnade in some cases carried a horizontal entablature of quasi-classic design; in other cases a series of round arches. Above the colonnade or arcade there was a considerable

space of blank wall, and above that a series of generally rather small windows.

The word "basilica" itself became synonym for Church building. The typical character of an early basilica is shown in the interior view (Fig. 40) and the plan (Fig. 41)



42. S. APOLLINARE IN CLASSE, RAVENA.

reproduced here of San Maggiore, Rome, built in 432 A. C.

At the Church of S. Apollinare in Classe, Ravena, (circa 550), (Fig. 42) we find one of the earliest examples of the tower or campanile as an addition to the church. A huge bell is

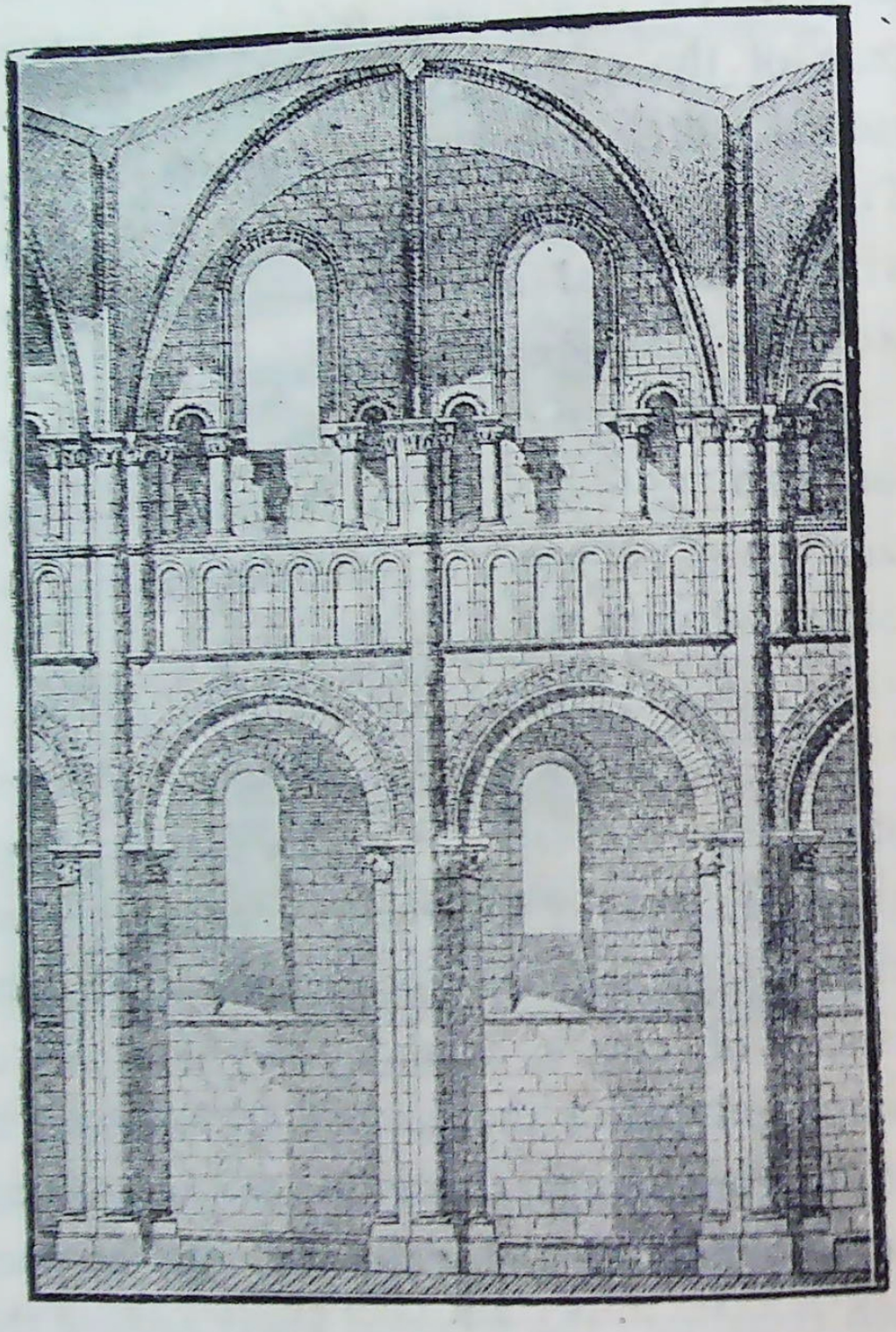
hung in the tower and is rung to summon the people of the town to the church service. In Italy the tower does not form an integral part of the architecture of the church but stands a little apart as a separate erection. The tower in this instance is on circular plan which is unusual in Italy for campaniles there are, as a rule, square structures.

It will be noticed that, as usual with the basilican type of Church technically called Latin, the exterior is exceedingly plain as compared with the interior.

ROMANESQUE

The Romanesque architecture differed from its predecessor the Latin in the following particulars. In the Romanesque nave the arches are of much wider span, and instead of classic column there is a pier of compound plan; the arches are recessed in two or three rings, the upper one only being the thickness of the wall, the inferior ones each receding; the recessed lower arch of the main arcade has a separate half column on the pier for its special support; the roof is no longer of timber, but vaulted in stone; the

vaulting introduces a new feature in the pier, in the shape of the long column



43 LA TRINITE, CAEN.

running up to take the springing of the vaulting ribs.

The Romanesque church may have a centre tower or two western towers, or all three; or two towers placed in some other position than the west front: but always the towers form an integral part of the building.

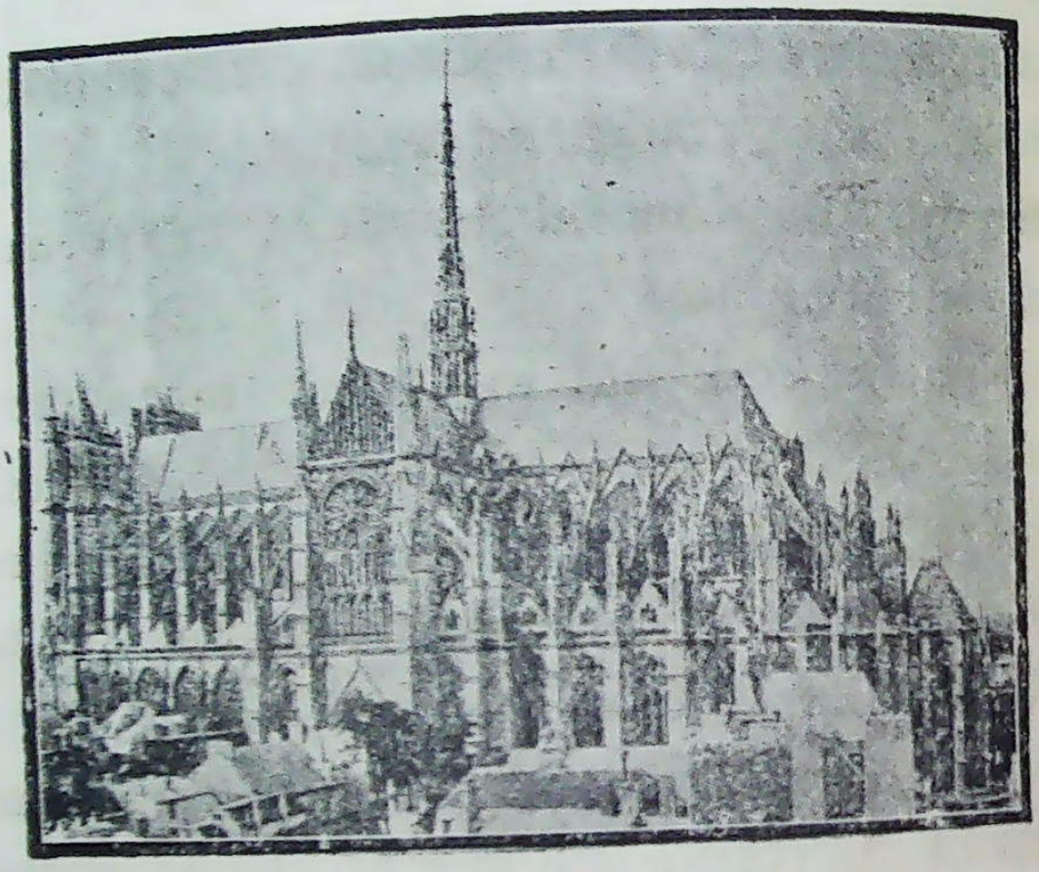
Externally the Romanesque church shows a series of wide, flat, pilaster-like buttresses corresponding with the main divisions of the bays of the arcade and vaulting, and a certain amount of mural decoration in the shape of wall-arcading.

We are indebted to Mr. H. H. Statham's book A SHORT CRITICAL HISTORY OF ARCHITECTURE for the illustration we reproduce here of the interior of La Trinite, (Abbaye Aux Dames), Caen, (Fig. 43) founded in 1083 for an example of complete Romanesque architecture and also for the description of various styles of church architecture adopted from the same book.

GOTHIC

The most important change from the Latin to the Romanesque was in respect of the roof; for a wooden roof is, after all, something laid on a stone building not structurally

or architecturally a part of it. The solid cross vaulted roof in the Romanesque architecture was no doubt a great improvement on the flat roof, but still it had its limitations and certain amount of difficulty arising from the rigid and unadaptable character of the



41. CHURCH AT AMIENS: GENERAL VIEW.

semi-circular arch, when employed to bridge over, in the same vaulting construction, spaces of different widths. This difficulty was got over by substituting pointed arches invented by Arabs for the semi-circular arches that owed their inception to the

Romans. This led to the development of a new style of architecture known as Gothic.

The problem of vaulting governed the whole form and development of Gothic architecture. "The vault became a collection of arched ribs starting from a common capital, and freely designed each in its appropriate curve, the shape and inclination of the vaulting surfaces being entirely determined by the line of the ribs, which formed the real structure." In order to counteract the thrust of the vault and arches the buttresses had to be enlarged, and, later on, instead of solid buttresses, ranges of open arches or "flying" buttresses had to be introduced.

Fig. 44 will give an idea of the general view of the Gothic Church at Amiens of the thirteenth century.

RENAISSANCE

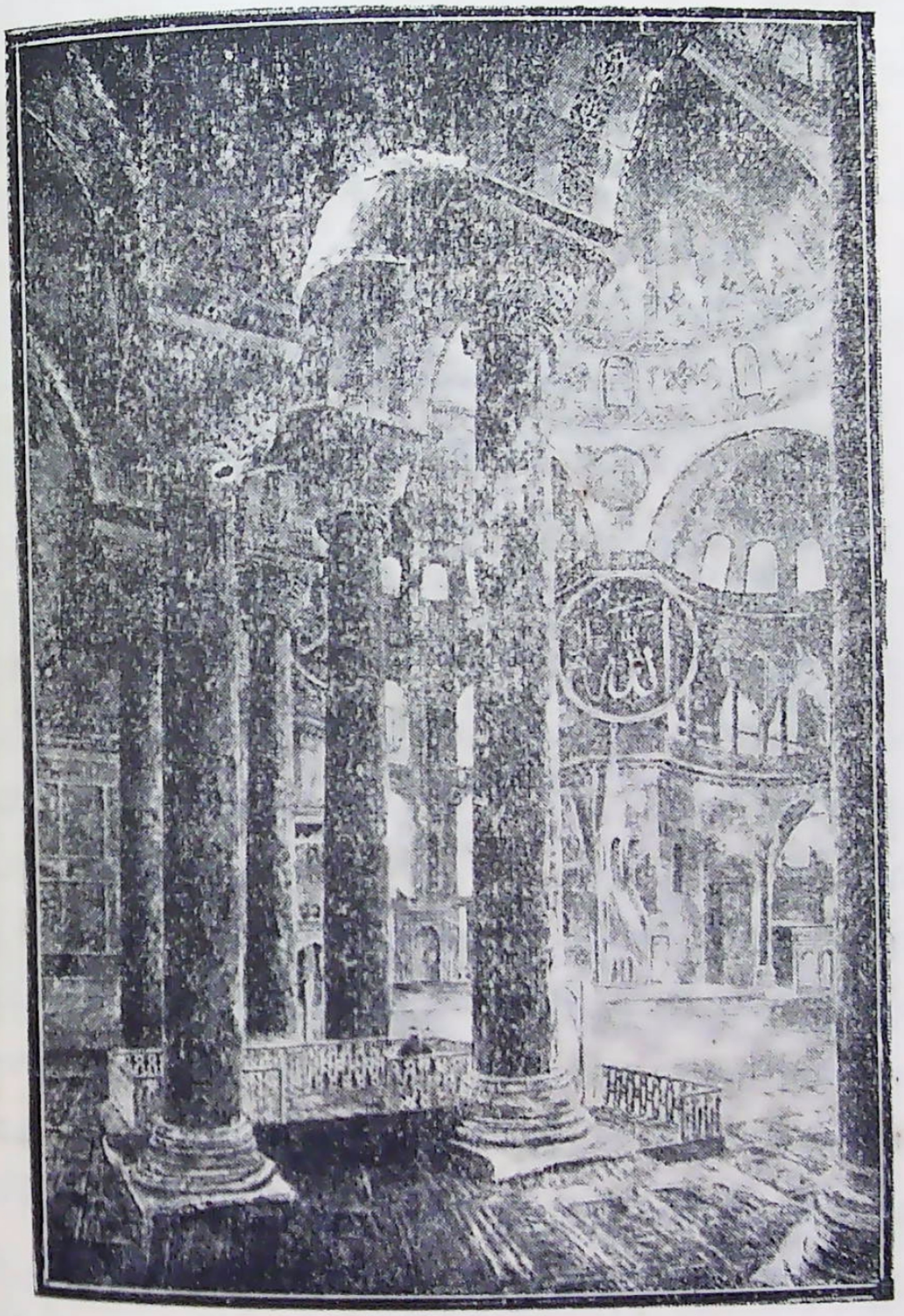
The revival of interest in classical literature which in the 15th century became the order of the day in Italy, and more specially in Rome itself, made the architecture of the age, which produced this literature, also

an object of interest and a standard for imitation and emulation. Architecture thus took to looking not forward but backward to

45. ST PETERS, ROME.

the precedents of what was considered to be, and was in some senses, a greater age. Archi-

tectural design now became a conscious artistic effort, the outcome not of habit but of choice



46. HAGIA SOPHIA, CONSTANTINOPLE.

and culture. National character still retained

a certain influence, in as much as the Renaissance architecture of France differs in some respects from that of Italy, and German Renaissance from both.

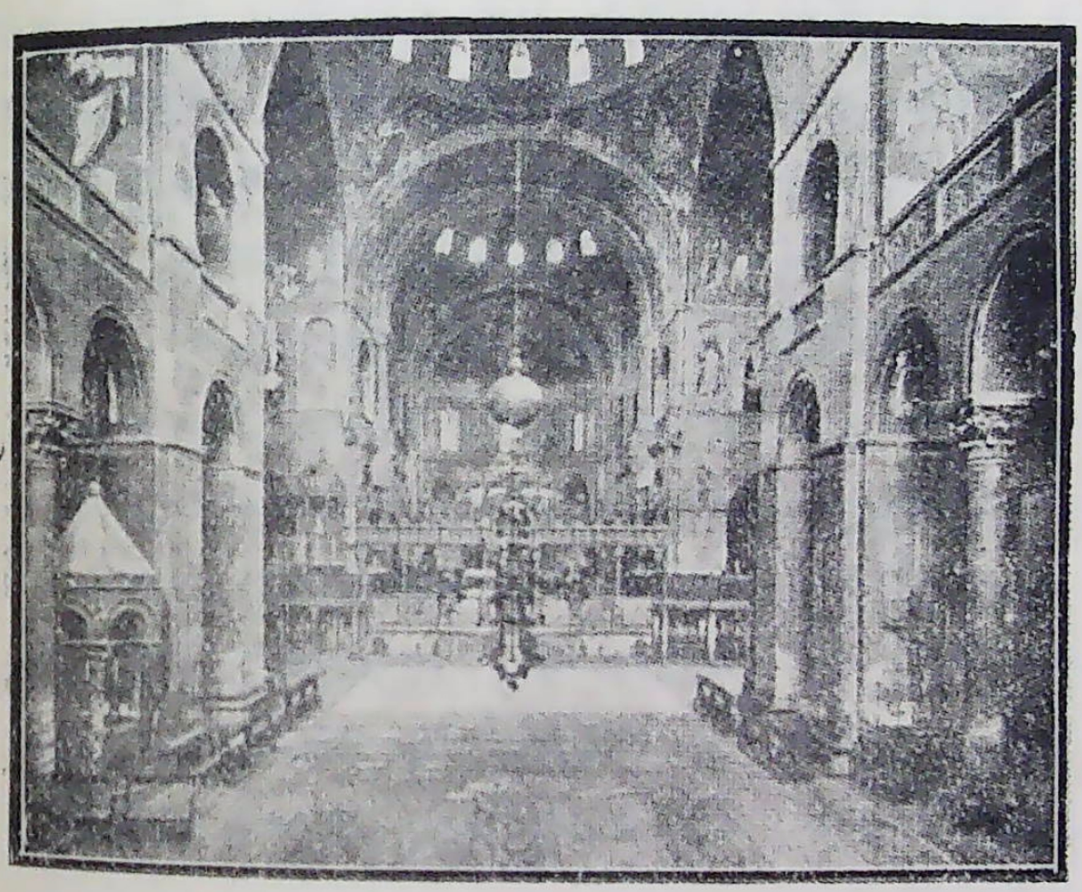
The famous Church of St. Peters at Rome, illustrated here, (Fig. 45) is a noble example of the Italian Renaissance of the early 17th century.

BYZANTINE

Now we will return to the church architecture of the East.

We have seen that domed buildings were erected by the Romans on a round plan, and we have noticed in the first article on Temples, the Pantheon, one of the grandest and most important domes ever built. The real problem of domed construction was solved in Persia where circular domes over square compartments were erected by bridging over the triangular spaces between the walls and the base of the dome with pendentives. The great exemplar of this consistent method of domical construction is the church, now the mosque, built in Byzantium in the 6th Christian century by order of the Emperor

Justinian, and dedicated to Hagia Sophia or Holy Wisdom (Fig 46). "What the Parthenon is to columnar architecture, Hagia Sophia is to domed architecture. It is the greatest and unequalled monument."*



47. ST. MARKS, VENICE

The most remarkable example of Byzantine influence in Italy is the Church of St. Mark at Venice, (Fig. 47) which in spite of its

* A Short Critical History of Architecture by H. H. Statham, p. 183.

geographical position, is architecturally, to all intents and purposes, a Byzantine (*i.e.*, Eastern) church (11th Century). The plan shows a group of domes symmetrically placed in regard to a central one. The immense timber "bonnets" subsequently erected over the structural domes, for exterior effect, are anything but Byzantine in style: they are no doubt due to the influence of Saracenic models. The building is more like a mosque than a church.

VII

MOSQUES

As man made progress in knowledge and civilization, and became better and better mentally equipped, and more and more morally developed, his ideas about God and man's duty to Him and his fellow creatures became more rational, and his code of life and conduct well ordered and systematised. In this department of moral experience and ethical knowledge man was assisted, from time to time, according to the needs and within the limitations of each particular age, with messages from God delivered through specially chosen messengers. If we take a survey of the great religious movements of the world from the dawn of history onward, we will find that there have been six stages in the religious evolution, at regular intervals of 500 years, before the Religion attained the state of completion and perfection.

SIX STAGES OF THE RELIGIOUS DEVELOPMENT

2000 B. C. The Great Patriarch Abraham was born. He built the first House of God—

Kaaba at Mecca—and laid the foundation of the monotheistic religion that developed into Judaism, Christianity and Islam.

The earliest known code of law was compiled in this age by Hammurabi the King of Babylon (2100 B. C.) who founded the first Babylonian Empire.

1500 B C. Moses the Great Law-Giver flourished. The first divine book, Torah, was revealed to him.

The four Vedas, on which Hinduism is based, were probably compiled about this time. (European scholars assign dates from 2000 to 1000 B. C.). Authorship is not known as Hinduism was not founded by a single inspired teacher, but was the growth of ages.

1000 B. C. David (crowned 1048 B. C.) was the first prophetical poet who was also the second King of Israel. His Psalms and the Rig Veda are the oldest poetry that has come down to us. The Hellenic poet Homer, whose book, the Iliad, was revered like an inspired document, flourished a century later than David.

In Solomon (crowned 1015 B. C.) the offices of the Prophet and King-Emperor were combined. He organized his empire and his nation and administered laws and justice in the light of divine inspiration. He built the second House of God at Jerusalem.

Zoroaster flourished in Persia and left behind his book Zenda Avesta for the guidance of his people.

500 B. C. Prophet Ezra revived Judaism after the Jews had undergone the chastisement of the Babylonian captivity, rewrote Torah that was lost, and rebuilt the Jerusalem Temple that was burnt down by Nebuchadnezzar.

Development of a branch of Zoroastrianism into Mithraism in Persia.

Philosophic age in Greece. Socrates born 468 B. C.

Lao-tze (604-517 B. C.) and Confucius (551-479 B. C.) founded the two oldest religious systems—Taoism and Confucianism—in China.

Mahavira (599-527 B. C.), the founder of Jainism, and Buddha (560-480 B. C.) preached

in India after the Philosophic Period—the age of the Upanishads—had ended in 600 B. C. Manu the Indian law-giver did not come on the scene till 250 B. C.

4 B. C. Jesus Christ was born in Palestine when that country was under the foreign rule of the Roman Empire.

Devotional Hinduism of the Bhagavad Gita (about I. A. C.). Hinduism underwent a very remarkable transformation when it represented the supreme deity in the form of one particular man. Krishna declared that he became incarnate "for the protection of good men, for the destruction of evil-doers, for the re-establishment of piety." (Gita 4:8,) Very remarkable is the offer in the Bhagavad Gita of universal salvation to sinners (4: 36, 9: 30), even to women and low caste Sudras (9: 32).

571 A. C. Prophet Mohammad was born at Mecca in Arabia. Two of the greatest imperial powers that the world had ever seen—the Roman Christian and the Persian Zoroastrian—were, at this time, in the grip of the life and death struggle, fighting for the supremacy

of one over the other, but virtually exhausting and destroying one another to make room for a still greater religio-imperial movement that was to dominate the world, and make the unity of God, purity of His worship, and the cause of righteousness prevail over the other imperfect systems.

BELIEF AND PRACTICE

Religion consists of two parts—belief and practice. In the matter of belief, we have seen that the teachings of Jesus Christ, the immediate predecessor of Mohammad, as embodied in the four Gospels of the New Testament, were misinterpreted by his followers, and the creed that was eventually adopted by the General Council at Nicæa, under Constantine's presidentship, which became the universal creed of the Church, has no warrant in the holy Gospels. The one God of Abraham, the one Jehovah of Moses, the one Lord of David, the One whom Ezra purified of all the subsequent Jewish idolatrous accretions, became the mysterious Three-in-One in Christianity—The Father, The Son and The Holy Ghost.

As regards the practice, Jesus did not add anything to the Commandments of God as laid down in Moses's Torah. He proclaimed "Think not that I am come to destroy the law, or the prophets. I am come not to destroy, but to fulfil (Mathew 5 : 17). When a man asked Jesus: "What shall I do that I may inherit eternal life," Jesus answered: "Thou knowest the commandments, do not commit adultery " etc., etc., (Mark 10 : 17, 19). Jesus did not attempt to found a new religion but only to revive the old, albeit purge it of all the hair-splitting subtleties that Jewish Scribes and Pharisees had produced and far-fetched meanings that they had attached to the letter of the law that overshrouded the spirit of it. But the apostles of Christ and the later divines built up the structure of a separate religion which is as distinct from the religion of Moses as a Church is from a Synagogue. Christians gave up the Sabbath of the Jews as a day of rest and devotion and adopted the SUN-day of the Persians for their weekly congregation. Similarly elaborate ceremonials,

rituals and priesthood were borrowed from Mithraism.

ISLAM

There was, therefore, a most pressing need for the coming of one more messenger from God who would complete the arch of true monotheistic religion, the foundation of which was laid by Abraham, whose columns were raised by Moses, on which capitals were placed by David and Solomon, and a few voussoirs were heaped up on one capital by Ezra and on the other by Jesus Christ. Prophet Mohammad not only completed the arch and put the keystone in it, but he also strengthened the foundations that were shaken by the rude shocks of ages, reshapened the columns, beautified the capitals and pointed the voussoirs.

The Quran has laid down the articles of belief in the most precise manner that does not leave room for metaphysical speculations. It enjoins belief (1) in the unity of God, (2) in that all the good and evil comes from God, (3) in the existenoe of angels, (4) in all the prophets and

their messages, and (5) in the last day of judgment.

(O Believers) say: We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and his descendents, and what was given to Moses and Jesus and to the prophets from their Lord; and we do not make any distinction between any of them, and to Him do we submit. Quran III 9 : 4.

These verses prove not only the cosmopolitan character of Islam, but also of the unity of all religions that are based on revelation from God. Names of some prophets have been mentioned in the verse quoted above and in another verse (IV 23 : 2) it was said "(We sent) apostles We have mentioned to you before and apostles We have not mentioned to you." This shows that God's messages were not confined to the Semitic races alone.

Salvation was also guaranteed to all true believers to whatever religion they belonged and also to those who did not follow any prophet (Sabians) as is clear from the following verse:—

Surely those who believe (*i. e.*, the Muslims,) and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day

and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve " (II 8 : 1.)

When Prophet Mohammad was asked to define the cardinal articles of faith he, after enjoining the belief in Allah, His angels, His books, His prophets and the last day, added: "Believe in this that every good and evil comes from Him ", (Omer's tradition in the Muslim). Belief in angels is essential in order to clarify the unity of God of all the gods that were associated with the Supreme One in other religions. It was a matter of common belief that there were several spirits —good and evil—who ruled over the destiny of man, and there was one Supreme Spirit among them called The God. Some of these spirits were supposed to come down upon the earth now and then in human form to redeem mankind. This is exemplified in the idea of avatars in Hinduism and in the Sonhood of Christ in the reputed Christianity. The Quran also acknowledges the existence of spirits and calls them angels, but at the same time states that these are not gods as the Chaldeans believed, daughters of God as the

Arabs believed, one of them as Son of God as the Christians believed, and they do not come to earth as avatars of God as the Hindus believed. The angels are mere mediums between God and His work, mere instruments for the carrying out of His orders. The chief Angel is called *rooh*—"spirit." When God created Adam, the first man, He breathed into him His *rooh*—spirit. God assisted Jesus Christ with Holy *Rooh* or spirit and called him also *Rooh*—spirit. It was the Holy Rooh who carried God's message to Prophet Mohammad and the message itself was called *rooh*.

Zoroaster inculcated belief in the existence of two Gods—Yazdan the God of good and Aherman the God of evil, but Prophet Mohammad made it an article of faith that every good and every evil was from the one sole God.

In almost every verse in which insistence was made on right belief good action was also enjoined, and though the good action of those who did not believe will avail them not, belief alone will not be a passport to salvation unless it is accompained by good

action. According to the Quran righteousness does not consist only in mere observance of formal ceremonies but in true belief and right conduct of life.

It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives (*i. e.*, those captured in the war, prisoners, the indebted, slaves etc.) and keep up prayer and pay the poor rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true, and these are the righteous (II 22 : 1).

It is the Muslim belief that Hazrath Mohammad was the Last Prophet and Quran the Last Revealed Book and Islam the first and the Last Religion that reached perfection under Prophet Mohammed 2500 years after it was founded by the Great Patriarch Abraham.

This day (in February 632 A. C. at Mecca in the last pilgrimage of the Prophet) have I perfected for you (O people of the earth) your religion and completed My favour on you and chosen for you Islam as the religion (V 1 : 3.)

MUSLIM CONQUESTS

Vivified by the spirit of the Quran and stimulated by the example of the Prophet the

Arabs were soon transformed as if with a magician's wand from a disorganized, wild, illiterate, nomadic race into a highly civilized nation. They spread all over the then known world and carried the torch of truth and knowledge to the remotest shores of the Atlantic Ocean on the West and to China in the East.

The vigorous impulses of the new faith carried the Arab idea and the Arabic Scriptures, before worldliness, the old trading and plundering spirit, and the glamour of the silk robe had completely recovered their paralysing sway over the Arab intelligence and will. . . . And if the reader entertains any delusions about a fine civilization, either Persian, Roman, Hellenic, or Egyptian, being submerged by this flood, the sooner he dismisses such ideas the better. Islam prevailed because it was the best social and political order the times could offer. It prevailed because everywhere it found politically apathetic peoples, robbed, oppressed, bullied, uneducated and unorganized, and it found selfish and unsound governments out of touch with any people at all. It was the broadest, freshest and cleanest political idea that had yet come into actual activity in the world, and it offered better terms than any other to the mass of mankind. The capitalistic and slave-holding system of the Roman Empire and the literature and culture and social tradition of Europe had altogether decayed and broken down before Islam arose.*

MOSQUE ARCHITECTURE

As Mussalmans were required to pray five times a day, and congregational prayers were

* H. G. Wells' Outline of History XXXI Section 6.

more meritorious than individual ones, a mosque was more necessary to Mussalmans than a Synagogue to the Jesus, a Church to the Christians, a Fireplace to the Zoroastrians or a Temple to the Hindus, Buddhists, Confucians and Shintoists.

A mosque was the simplest of all religious structures. It required only a blank wall so that when the congregation is facing Kaaba, the wall should shut out of the ken of worshippers the passers-by and other objects that may detract their attention. The Edgah, or place where the population of the whole town assemble on the two Eed days, has only a plain wall without any shed, but smaller congregations, of course, require a roof to protect them from sun and rain. The roof rests at one end on the wall towards the Kaaba and at the other end on pillars, beyond which there is open platform, for the overflow congregation specially on Fridays.

As the space on both sides of the *imam* or leader of the prayers was wasted when he stood within the building in advance of the first line of the devotees, a niche was cut in

the centre of the wall for the Imam to stand in. A pulpit, generally of 3 steps was placed near the niche for the imam to stand upon when delivering a sermon on Fridays. A minarette was added to the building so that the *muezin's* call to prayers may be heard to a greater advantage from an elevation higher than the roof of the surrounding houses. The niche, the pulpit and the minarette have, therefore, become the special features of the mosque architecture.

THE FIRST MOSQUE AT MEDINA

The first mosque—Musjid-e-Nabvi or the Prophet's Mosque—was built at Medina as soon as the Prophet migrated to that town from Mecca where he was persecuted by the people on account of the new religion that he preached to them. This mosque ranks second in sanctity, the first being, of course, the Masjid-ul-Haram that surrounds the Kaaba at Mecca. The walls of the Medina mosque were of unbaked bricks and rough stones, and trunks of date-trees supported the palm thatched roof. The dimensions were originally 54 cubits north to south and 63 cubits

east to west. For about 2 years the devotees used to face the northern wall towards Jerusalem just as the Jews and Christians did, but afterwards when the Kaaba was ordained to be the Qibla of the Mussalmans they faced towards the south.

In the seventh year of the Hijrat in the Prophet's time the building was enlarged and made a square of 100 cubits. Ten years later it was again extended to 140 x 120 cubits. At length, Islam, grown splendid and powerful, determined to surpass other nations in the magnificence of its public buildings. In A. H. 88 Al-Walid the First, twelfth Khalifa of the Bani Umayah race, after building the noble Jame Musjid of the Ommiads at Damascus, determined to display his liberality at Medina. All the surrounding houses were cleared and a building 200 by 167 cubits was constructed. A minaret was erected at each corner of the mosque and it was finished in A. H. 91.

The room adjoining the original mosque, in which the Prophet lived with his favourite wife Ayesha and in which he

was buried after death, was now taken into the mosque when it was extended on all sides.

A century later Mahdi and Mamun the Banu Abbas Khalifas of Bagdad made further additions to the mosque. This 4th mosque was destroyed by fire, and consequently the construction of the fifth mosque had to be commenced in 654 A. H. The piety of three sovereigns—the last Khalifa of Bagdad, the chief of Yaman and the Baharite Sultan of Egypt completed the work in A. H. 688. This building was enlarged and beautified by the princes of Egypt and lasted upwards of 200 years. As this mosque was struck and destroyed by lightening, Kaid Bey the Mamaluk King of Egypt built the 6th mosque in 888 A. H. almost as it stands now. The dimensions of the premises now are 245 feet east to west, and 420 feet north to South. In the tenth century Sultan Suliman the Magnificent erected the minaret that bears his name. There are now five minarets, one at each corner of the oblong building and an extra one in the eastern wall near the

principal gate called Bab-ul-Rahmet—"The Gate of Mercy."

MASJID-UL-HARAM AT MECCA

In the fifth chapter we have given an account of the Kaaba, the first House of God, that Abraham and his son Ishmael built at Mecca 2500 years before the birth of Prophet Mohammad. The second House of God was built by King-Prophet Solomon at Jerusalum in the year 1000 before Christ or 1000 after Abraham. This temple, or Masjid Aksa as it is called in the Quran, became the Qibla or the turning place of the Jews. Jesus Christ also taught in this temple (Luke 21 : 37) about which he foretold that "the days will come, in which there shall not be left one stone upon another, that shall not be thrown down." (Luke 21 : 6). Titus the son of the Roman Emperor Nero invaded Jerusalem and penetrated the outer walls, and many of the Jews retired to the Temple which resembled a fortified place. A soldier threw a blazing brand into the building and the legionaries flung each his torch into the midst of the splendid pile and the temple was consumed

the centre of the wall for the Imam to stand in. A pulpit, generally of 3 steps was placed near the niche for the imam to stand upon when delivering a sermon on Fridays. A minarette was added to the building so that the *muezin's* call to prayers may be heard to a greater advantage from an elevation higher than the roof of the surrounding houses. The niche, the pulpit and the minarette have, therefore, become the special features of the mosque architecture.

THE FIRST MOSQUE AT MEDINA

The first mosque—Musjid-e-Nabvi or the Prophet's Mosque—was built at Medina as soon as the Prophet migrated to that town from Mecca where he was persecuted by the people on account of the new religion that he preached to them. This mosque ranks second in sanctity, the first being, of course, the Masjid-ul-Haram that surrounds the Kaaba at Mecca. The walls of the Medina mosque were of unbaked bricks and rough stones, and trunks of date-trees supported the palm thatched roof. The dimensions were originally 54 cubits north to south and 63 cubits

east to west. For about 2 years the devotees used to face the northern wall towards Jerusalem just as the Jews and Christians did, but afterwards when the Kaaba was ordained to be the Qibla of the Mussalmans they faced towards the south.

In the seventh year of the Hijrat in the Prophet's time the building was enlarged and made a square of 100 cubits. Ten years later it was again extended to 140 x 120 cubits. At length, Islam, grown splendid and powerful, determined to surpass other nations in the magnificence of its public buildings. In A. H. 88 Al-Walid the First, twelfth Khalifa of the Bani Umayah race, after building the noble Jame Musjid of the Ommiads at Damascus, determined to display his liberality at Medina. All the surrounding houses were cleared and a building 200 by 167 cubits was constructed. A minaret was erected at each corner of the mosque and it was finished in A. H. 91.

The room adjoining the original mosque, in which the Prophet lived with his favourite wife Ayesha and in which he

was buried after death, was now taken into the mosque when it was extended on all sides.

A century later Mahdi and Mamun the Banu Abbas Khalifas of Bagdad made further additions to the mosque. This 4th mosque was destroyed by fire, and consequently the construction of the fifth mosque had to be commenced in 654 A. H. The piety of three sovereigns—the last Khalifa of Bagdad, the chief of Yaman and the Baharite Sultan of Egypt completed the work in A. H. 688. This building was enlarged and beautified by the princes of Egypt and lasted upwards of 200 years. As this mosque was struck and destroyed by lightening, Kaid Bey the Mamaluk King of Egypt built the 6th mosque in 888 A. H. almost as it stands now. The dimensions of the premises now are 245 feet east to west, and 420 feet north to South. In the tenth century Sultan Suliman the Magnificent erected the minaret that bears his name. There are now five minarets, one at each corner of the oblong building and an extra one in the eastern wall near the

principal gate called Bab-ul-Rahmet—"The Gate of Mercy."

MASJID-UL-HARAM AT MECCA

In the fifth chapter we have given an account of the Kaaba, the first House of God, that Abraham and his son Ishmael built at Mecca 2500 years before the birth of Prophet Mohammad. The second House of God was built by King-Prophet Solomon at Jerusalum in the year 1000 before Christ or 1000 after Abraham. This temple, or Masjid Aksa as it is called in the Quran, became the Qibla or the turning place of the Jews. Jesus Christ also taught in this temple (Luke 21 : 37) about which he foretold that "the days will come, in which there shall not be left one stone upon another, that shall not be thrown down." (Luke 21 : 6). Titus the son of the Roman Emperor Nero invaded Jerusalem and penetrated the outer walls, and many of the Jews retired to the Temple which resembled a fortified place. A soldier threw a blazing brand into the building and the legionaries flung each his torch into the midst of the splendid pile and the temple was consumed

by flames, and not one stone was left upon another.

Like Christ, Prophet Mohammad did not, also at first, desire to found a new religion. He invited all the Arab unbelievers as well as "the people of the book," *i.e.* Jews and Christians, to the religion founded by their common ancestor Abraham.

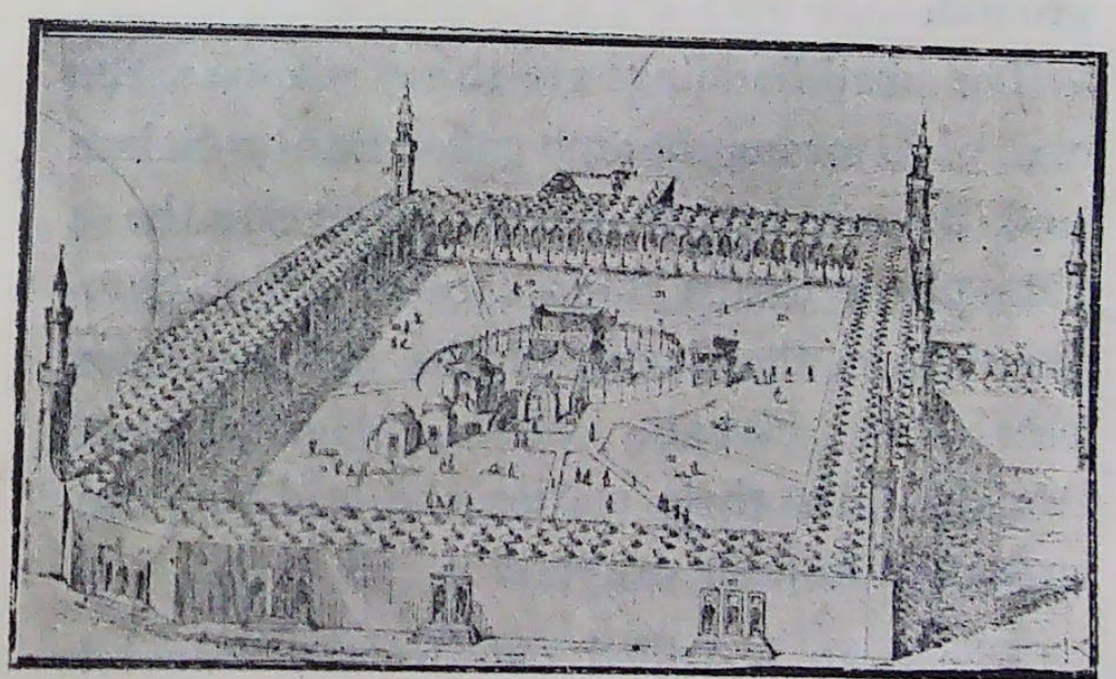
"(O Mohammed) say: O people of the book! come to an equitable word between us and you that we shall not serve aught but Him, and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims." III 7: 1.

For nearly fifteen years the Prophet and his followers therefore continued to turn their faces in prayers to the sacred spot in Jerusalem where Solomon's Temple once stood. It was because there was bitter opposition, instead of response, from these people of the book that a revelation came ordering the Mussalmans to turn their faces towards the house built by Abraham and not to the house destroyed by the curse of Christ.

When Mecca was retaken by Prophet Mohammad in A. H. 8 (630 A. C.) the Kaaba

again became the centre of annual pilgrimage for the true believers from the four quarters of the earth. As many as a hundred thousand of new converts assembled there next year when the Prophet made his first and last pilgrimage as a Mussalman from outside Mecca, from the "Town of the Prophet"—Medina.

The Kaaba stands in an oblong open space, 645 by 435 feet, (Fig. 48.) This square is



48. MASJID-UL HARAM, MECCA.

enclosed on the four sides by colonnades, the pillars, with pointed arches supporting domes over them, stand three deep in the eastern side and four deep in the other sides. Seven

paved causeways lead from the colonnades towards the Kaaba in the centre. Round the Kaaba is a pavement of marble, which is outlined by thirty-two slender guilt poles, seven lamps are suspended from a rope between every two poles. Beyond the poles is a second pavement 8 paces broad, and then another 6 inches higher and 18 paces broad. Upon this last pavement stand several small buildings, and beyond it is the gravelled ground.

The small buildings are the 5 *maqams*, the well of Zamzam, the arch called Bab-us-Salam and the *mimbar* or pulpit. Opposite the 4 sides of the Kaaba stand 4 other small pavilions where the Imams of the four orthodox sects—the Hanafi, Shafii, Hambli and Malaki—take their station and lead the congregation in their prayers.

The azan is called out from 7 minarets that are erected at the various corners of the masjid, and there are 19 gates for the ingress and egress of the worshippers who flock there five times a day from all parts of the town.

SARACENIC STYLE

There was a remarkable revival of sciences and arts under Islam, and fine arts and crafts made greater and more rapid progress in a short time under the Islamic stimulas and influence, and attained higher and nobler eminence than was the case in the centuries before. Architecture specially became the hobby and object of royal patronage with the Muslim rulers. A peculiar style known as Saracenic was invented which surpassed in beauty and sublimity all the Egyptian, Greek, Latin and Byzantine styles that preceded it. It inspired the Romanesque, Gothic and Renaissance styles that followed and competed with it but never surpassed it. In every country that came under Muslim sway local talents were pressed into service to employ their artistic genius to produce the new designs invented and elaborated by the Muslim conquerors. The Muslim architecture of one country differs from the Muslim architecture of another in various points, but there are certain features which are common to all and which brings the

entire Muslim architecture of the world into one category.

JERUSALEM MOSQUES

As pointed out before, Jerusalem as the City of David and Solomon, where the second House of God was built, is held in as much reverence by Mussalmans as by Christians and Jews. It is called Beit-ul-Mukkades, "The Holy City," by Mussalmans. "Glory be to Him who made His servant (Mohammed) to go on a night from the Sacred Mosque (in Mecca) to the Remote Mosque in Jerusalem of which we have blessed the precincts, so that we may show to him some of Our signs; surely He is the Hearing, the Seeing." (Quran XVII 1 : 1)

When the second Khalifa Omar conquered Jerusalem in 637 A.C. he found in the *Haram-us-Sherif*, commonly called the Temple Square, nothing but ruins, dirt and rubbish. Over the rock, where David is said to have built an altar, and near which King Solomon built the first temple, the splendour-loving Omaiide Khalifa Abdul Melik built a magnificent dome in 688 A. C. *Kubbet-es-*

Sakhra, the Dome of the Rock, also called the Mosque of Omar, (Fig. 49.) rises in the form of a mighty octagon from a platform 10 feet high to which a flight of marble steps surrounding the entire building forms the ascent. Each of the 8 sides is 65 feet long, and over-

49. DOME OF THE ROCK, JERUSALEM.

laid in the lower part with marble and higher up with blue Persian fayence tiles, at the upper end of which Quran texts are artistically entwined. Above the flat roof the mighty cupola is seen soaring beyond the drum into which the windows are let in. Of the four

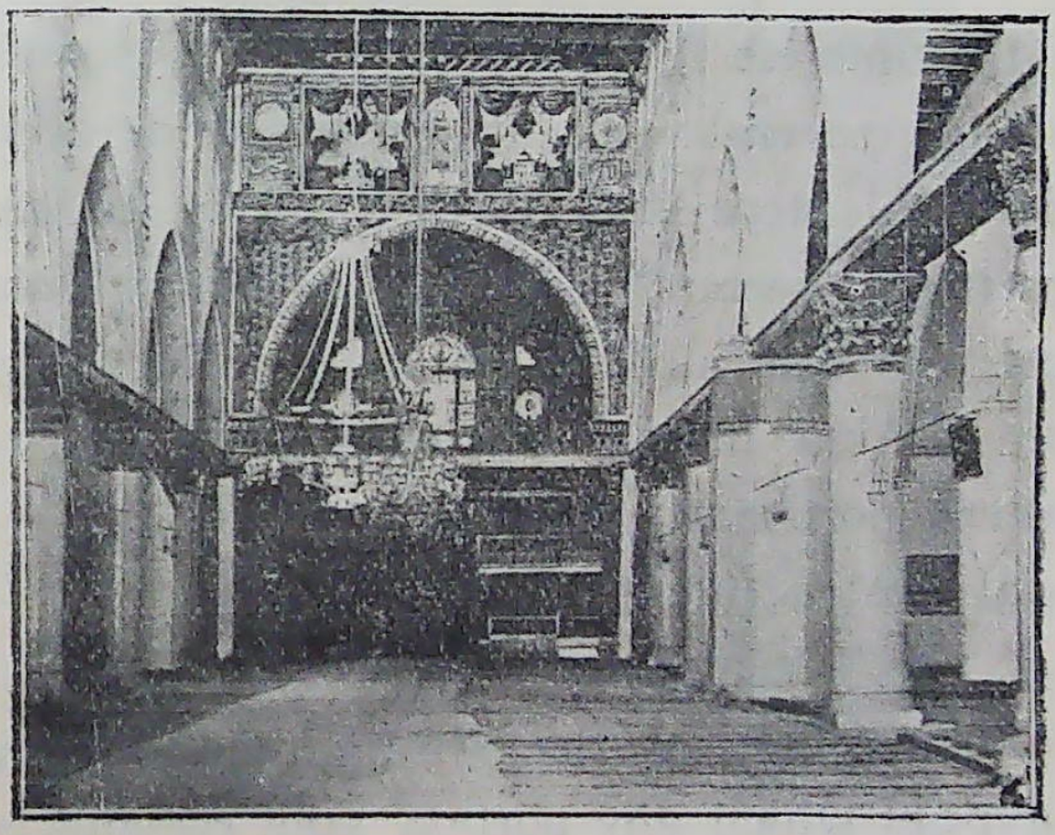
portals corresponding to the points of the compass, the southern forms the principal entrance and is provided with a portico.

An overwhelming impression is conveyed by the interior of the mosque with its uniform majestic calm, its splendid architecture and wonderful brilliance of colouring. The entire space measuring 175 feet in diameter, is divided into three naves by concentrically placed rows of columns and pillars, the inner row of which supports the cupola which is about 100 feet high. At a height of 15 feet above the cupola the crescent is placed.

Beneath the cupola directly in the centre of the structure the celebrated "Holy Rock," 60 feet long and 42 ft. broad, rises $6\frac{1}{2}$ feet above the floor. The qibla niche is situated next to the southern entrance door, and at the side of the Mimbar or pulpit several steps lead down into the cave beneath the rock.

Muslims have never destroyed any Christian churches but have utilized the buildings for what they were intended *i. e.* prayers. The basilica to which the name of Musjid-el-Aksa, the "Remote Mosque," was

given (Fig. 50.) had, in the course of time, undergone so many transformations and received a number of additions that the architecture on the whole can only be characterized as Muslim. We pass through a vestibule with 7 arches into the imposing interior which contains 7 naves each 260 feet long and in all



50. EL-AKSA MOSQUE, JERUSALEM.

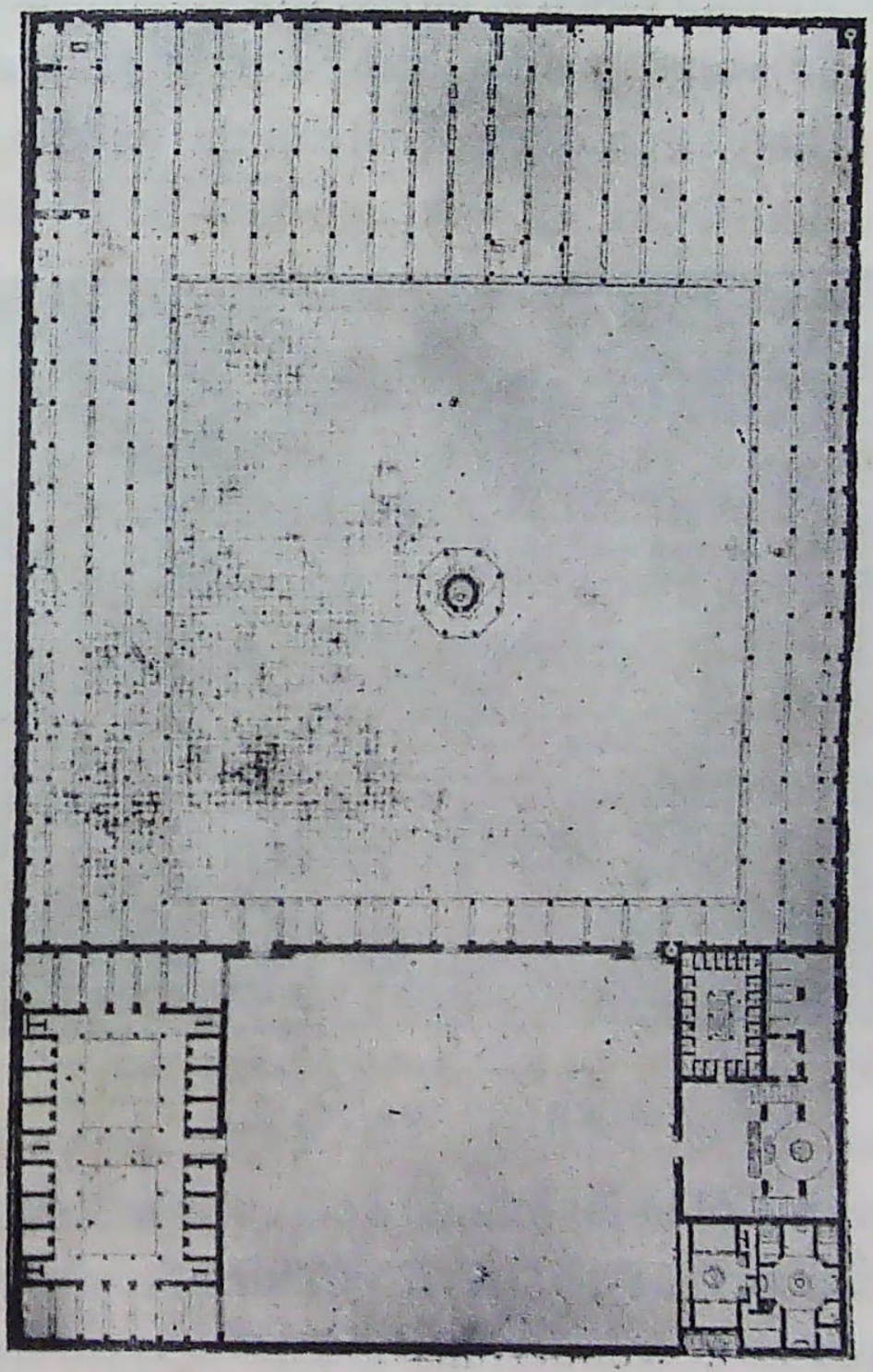
180 feet broad. Above the transept is the arch of the wooden cupola, which is covered with lead on the outerside, and on the inner was ornamented by Saladin with beautiful mosaic on a gold background.

In the western prolongation of the transept is situated the part of the mosque reserved for women, the so-called 'white mosque.' In an eastern extension there is a plain, bare apartment with a prayer recess; the simple mosque erected by Omar is said to have stood here. From the vestibule of the El-Aksa mosque a stairway leads down to the interesting substructures. We pass through several vaulted passages and over additional steps still farther down to an apartment overarched by four cupolas which now serves as a place of prayer. Not only the El-Aksa mosque but the entire southeastern portion of the *Haram* rests on artificial substructures.

EGYPTIAN MOSQUES

The earliest of the Muslim buildings in Egypt of which any portion still remains is the mosque (Fig. 51.) at old Cairo built by Amr the General of the 2nd Khalifa Omar who conquered Egypt. It was built about A. C. 643 but has been frequently restored, greatly altered and added to. It was originally about 225 feet long and 45 feet wide. Between

642 and 868 A. C. the mosque was enlarged twice and it was almost entirely rebuilt by Abdul Malik and Walid, the builders of



51. MOSQUE OF AMR, CAIRO—(PLAN).

the mosques of Jerusalem and Damascus. The plan of this mosque resembles that of the

Medina mosque and has the form of a vast parallelogram measuring 390 ft. deep and 360 ft wide. The eastern *liwan* is the real place of worship and has naves, the colonnade on the adjacent 3 sides being only 4 pillars deep. There is an open square in the middle.

52. MOSQUE OF AMR, CAIRO

The same plan is followed in the mosque of Ibn Tulun (868-878 A. C.) This mosque is preserved in a wonderfully complete state at the present-day. "The whole style of the mosque shows an immense advance on that

of its predecessor, . . and the Saracanic architecture appearing complete in all its details, the parts originally borrowed from previous styles having been worked up and fused into consentaneous whole. . . . The style in Egypt at last takes its rank as a separate and complete architectural form"* "The open court is about 300 feet from side to side. The east or the qibla side has five naves but the other sides have 2 each. No pillars are used in its construction, except as engaged corner shafts and all the arches, which are invariably pointed, are supported by massive piers. "It is the earliest instance," says Mr. Lane Poole in his *Art of the Saracens*, "of the use of the pointed arch throughout a building, earlier by about two centuries than any in England." "The external openings are filled," writes Mr. Fergusson, "with that peculiar sort of tracery which became as characteristic of this style as that of the windows of our churches five centuries afterwards is of Gothic style." The mosque has a tower, outside of which is a

* Fergusson's Architecture Vol. II.

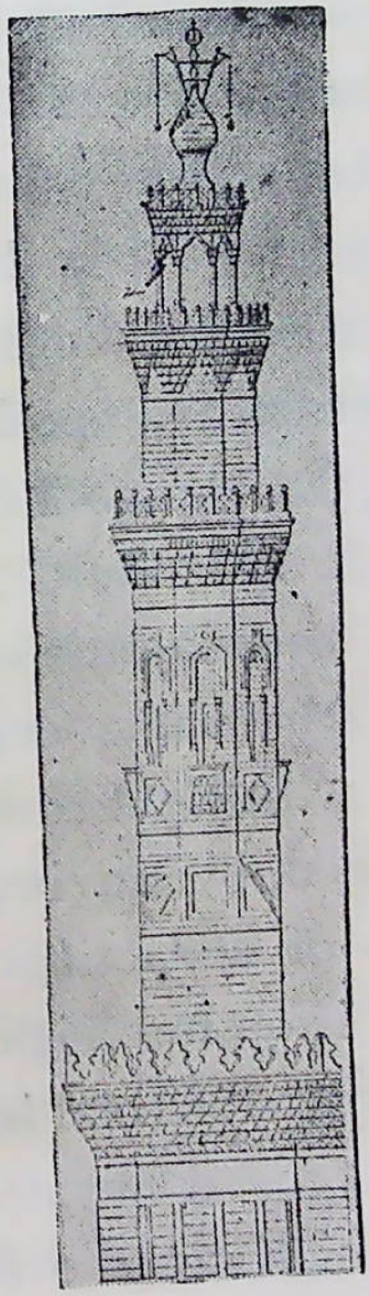
spiral staircase which serves the purpose of a minaret.

The most important mosque in Cairo is Al-Azhar, "the splendid," (Fig. 52) which

53. JAME AZHAR, CAIRO.

was begun in 969 and finished in 3 years. It shows a great advance in elegance of detail over that of Tulun. The mosque was turned into a University in 988 and at the presentt

time it is the largest University in the Muslim world. 7,000 to 9,000 students are taught there by 200 professors. The liwan contains 9 rows of pillars, and there are extensive com-



54. MINARET OF SULTAN HASAN, CAIRO.

partments on the other 3 sides of the open court. It covers an area of nearly 9000 square yards. It has 5 minarets and 6 doorways. 700

marble columns uphold the roof. "The effect is most striking. It would be difficult to imagine a grander and more harmonious arrangement than this forest of columns."

As the mosques described before are surrounded on all sides, like the Mecca mosque, with dwelling houses there is no facade to any of them. Mosques built in later times are, however, detatched buildings standing independently and present an imposing frontispiece. On approaching the superb Mosque of Sultan Hasan, finished in 1362 A. C., one is struck with the height, the majestic beauty and the magnificence of the walls, dug out in long vertical grooves with eight rows of windows, which are crowned by an imposing cornice having five rows of stalactites. The largest arch in this wall is 90 feet high and 70 feet wide. The edifice, the total length of which is nearly 500 feet, is dominated by a lofty cupola 180 feet high raised over the tomb of the Sultan who lies buried underneath. An immense minaret (Fig. 53.) 280 feet high with three galleries occupies the south-west corner. The smaller one standing on the eastern front

is of later date and replaces the minaret which fell down in 1659.

THE MOSQUE IN SPAIN

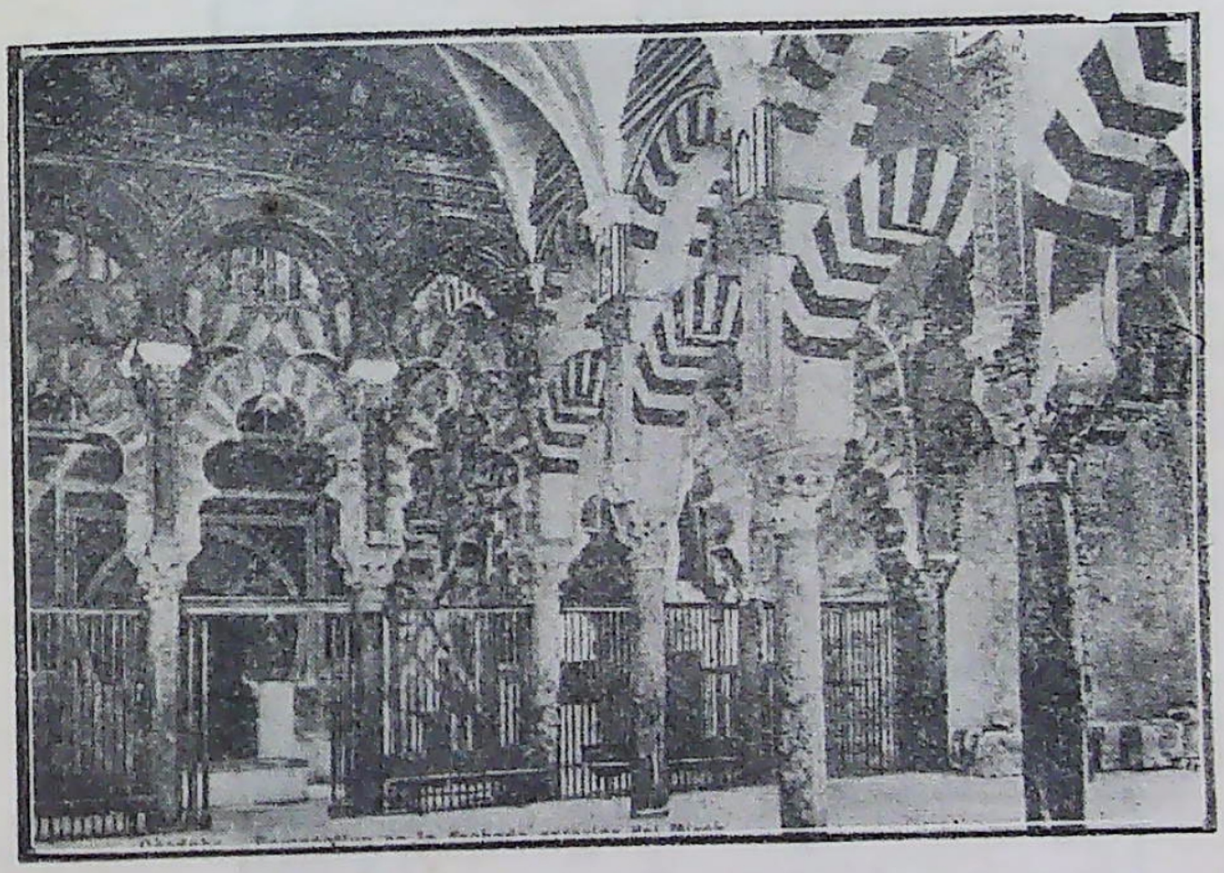
As soon as the Muslim rule was well established and consolidated in Spain, Abdur Rehman laid the foundation in 786 A. C. of the Mosque which rivalled, nay surpassed, in magnificence those of Bagdad, Jerusalem and Damascus. His son Hisham (788) carried the work and completed it in 10 years. Additions were made from time to time. For generations, architects, designers, artists, masons and metal workers had lovingly toiled to produce a triumph of art. When Almanzor died the Mosque was 742 feet in length from north to south and 472 feet in width from east to west. It was encompassed by battlemented walls with towers of irregular height. The south wall was the highest and it had 19 towers. The total number of the watch towers was 48. This barrier of stones is over 6 feet thick and can withstand the most violent battering.

We first enter, through a gate that has replaced the old minaret, the Court of Oranges.

It is over 400 feet long and more than 200 feet in breadth. We then enter the mosque. A quadrangle of 750 feet by 425 feet is entirely covered and the roof is held on 2000 columns. I cannot describe the building (Fig. 54) that I visited in 1912 better than by quoting Mrs. Elliot.

"When world wonders were reckoned, surely the Mezquita should have been added! It is so marvellous, adjectives are altogether superfluous. In sheer despair one says nothing. For such a splendour I was not prepared, nor for such vast size. Photos had familiarised me with the eccentricity of double rows of horse-shoe arches hung in air like ribbons, but I did not realize that I was to wander in the mazes of an architectural wood, pillared with marble boles, thick and measureless as in a virgin forest. No windows visible and the lights dim..., not aisles, but avenues of pillars, and those aerial arches, striped red and white, hanging to each other one knows not how. No central space at all, but interminable vistas which the eye follows for a while assiduously, then

puzzled and weary, turns to find itself involved in the intricacies of another and another until the brain reels! Nineteen avenues traversed by thirty-two others, the whole upheld by nineteen hundred monolithic pillars, nowhere uniform. Jasper here, porphyry there, verde antique, pavonazzo. Neither shafts, nor diameters



55. MOSQUE AT CORDOVA.

equal. Some too long and sunk into the floor; others too short, and the deficiency, supplied by a higher capital."

The old minaret of the Cordova mosque has been pulled down and in its place a bell

tower has been erected. At Seville, however, the grand mosque itself was razed to the ground by Spaniards and on its foundations the present cathedral was erected, but here

56. THE GIRALDA, SPAIN.

they allowed the minaret to remain in tact. This minaret is used as the bell tower for the cathedral by surmounting a huge bell on the

top of it. "The Giralda, as the minaret is called, (Fig. 56) " is not only the most important and famous of minarets but is reckoned among the three or four most remarkable towers in the world. It is more to Seville than Giotto's campanile is to Florence; it rivals in fame the now vanished campanile of St. Marks (Venice) "* of both of which and the other square towers the Giralda appears to be the prototype. The Giralda is quadrangular in section and covers a space of 128 square feet. At a height of about 50 feet above the ground begin those decorations in stone which lend such elegance and beauty to this stout structure. They consist in vertical series of windows, some with the horse-shoe, others the pointed arch, flanked on either side by broad vertical bands of beautiful stone tracery, resembling trellis-work.

The tower appears to have been crowned by a small pinnacle or turret. This has been removed and a new part was built up in Renaissance style in which the bell is hung.

* Seville by A. F. Calvert p. 20.

TURKISH MOSQUES

In Turkey the Byzantine Church of S. Sophia at Constantinople was turned into a mosque. That building thereafter supplied the model and the style for all the Turkish and at least one of the later Egyptian

57. JAME SULTAN AHMED, CONSTANTINOPLE.

mosques. The Mosque of Sultan Ahmed (Fig. 57) is one of the great edifices of Constantinople, till recently the seat of the Khilafat of Islam. Constantinople is the most

picturesque town in the world, and the domes and minarets of the splendid mosques that crown the numerous hills and overlook the Bosphorus, the Golden Horn, the Sea of Marmora and the famous waters that surround the late Turkish Capital, add not a little to the picturesqueness of the whole.

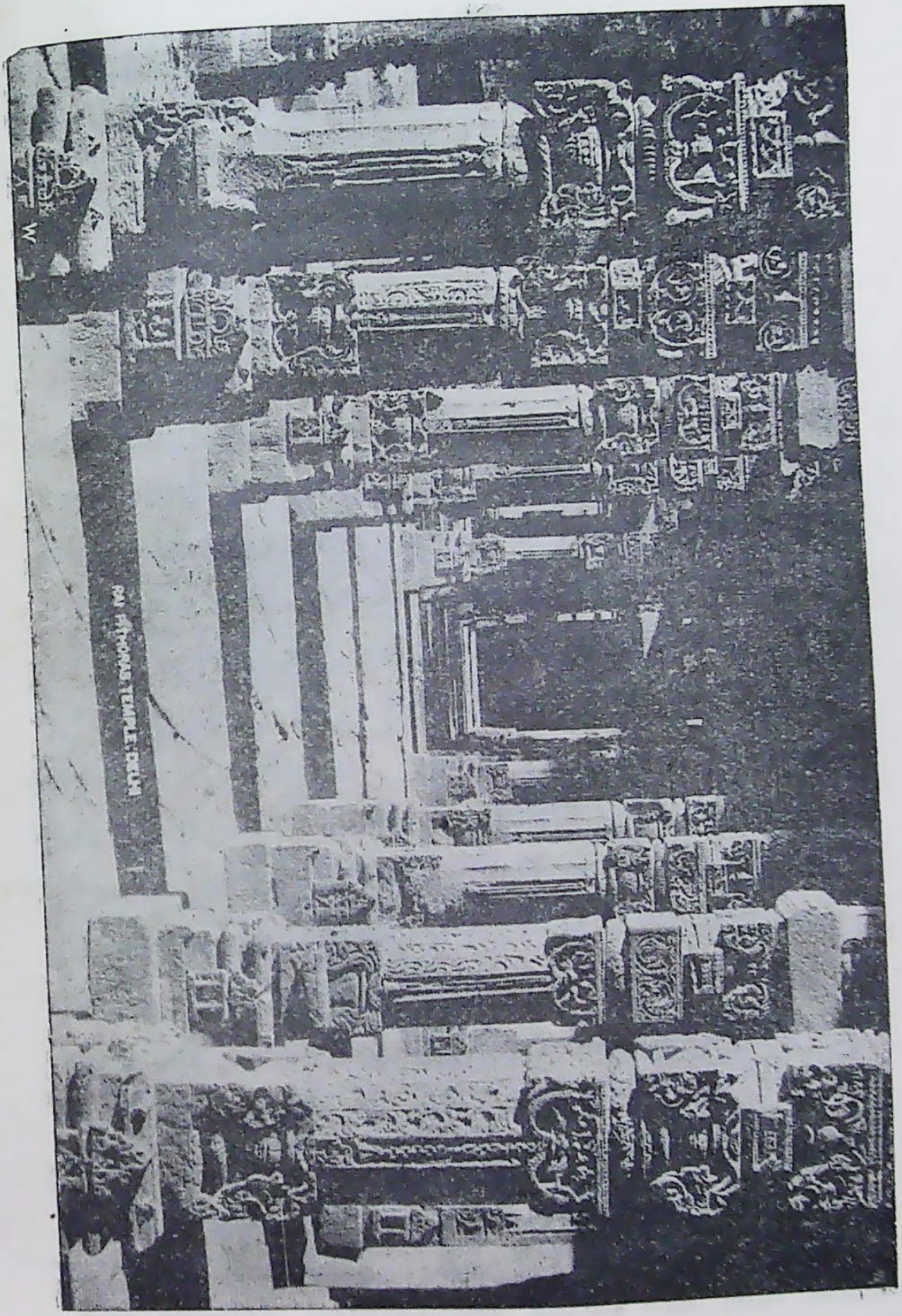
MOSQUES IN INDIA

As Muslim architecture in India is very varied, there being, according to Fergusson, as many as twelve styles, nothing like justice can be done to the Indian mosques unless a full chapter is devoted to them alone.

VIII

MOSQUES IN INDIA

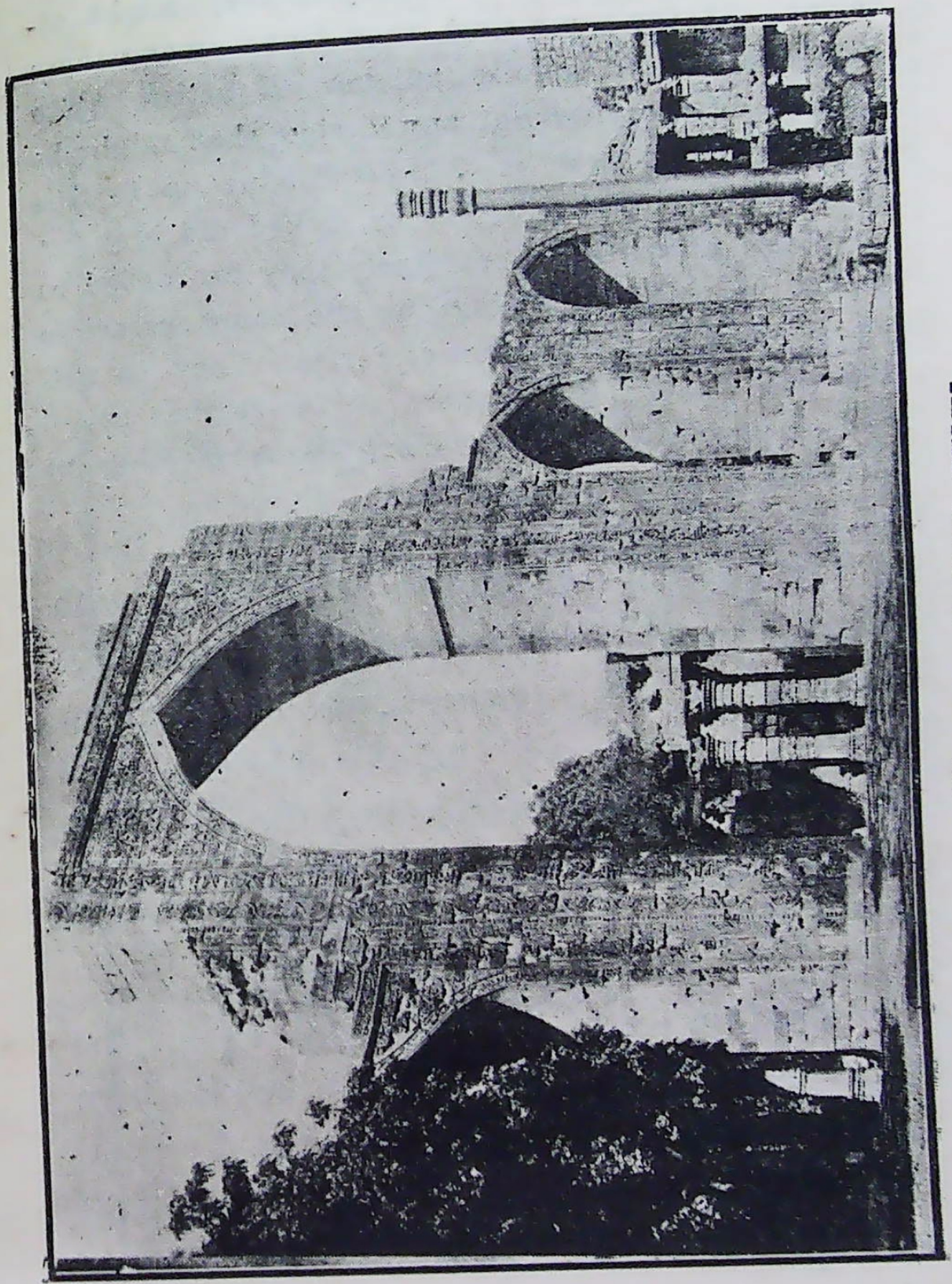
Sultan Mohammed Ghori, who was ruling over the Punjab, invaded Delhi in 1193 A. D. and took it after a severe battle. He appointed his slave Kutbuddin Aybeck as his Viceroy of India, who, after his master's death, founded the Empire of Delhi and became the first Mussalman Emperor of India. Kutbuddin built a mosque and a minar in the old Delhi to proclaim the establishment of Muslim rule in India. The mosque bears his name but he himself called it Quwat-ul-Islam—"The Might of Islam." He at first arranged the prayer chamber (Fig. 58) on the west and three cloisters on the other sides of the open courtyard with Jain pillars, each corridor having a gateway, the central gateway in the eastern corridor being roofed with a dome constructed on the horizonal slabs in the Hindu style. There were four smaller domes, three of which still exist, one at each corner



58. JAIN COURT OF KUTAB MOSQUE, DELHI.

of the corridor. This made a complete mosque with Hindu materials every part of which was in harmony with the other. But Kutbuddin was not content with it. He, in 1197, constructed the range of five arches, (Fig. 59) 150 feet long, as the facade of a new mosque chamber which he apparently intended to build behind the arches. The central arch is 22 feet wide and 53 feet high, and the smaller arches are about half these dimensions. Kutbuddin's son-in-law, Altamash, extended, in 1225, the range of the arches by adding three arches in the northern and as many in the southern portion of the arcade which then became 385 feet long. Fergusson calls this arcade "the glory of the mosque" and proceeds to write :—

Nothing could be more brilliant, and at the same time more characteristic, than the commencement of the architectural career of those Pathans in India. A nation of soldiers equipped for conquest, and that only, they had of course brought with them neither artists nor architects, but like all nations of Turanian origin, they had strong architectural instincts, and having a style of their own, they could hardly go



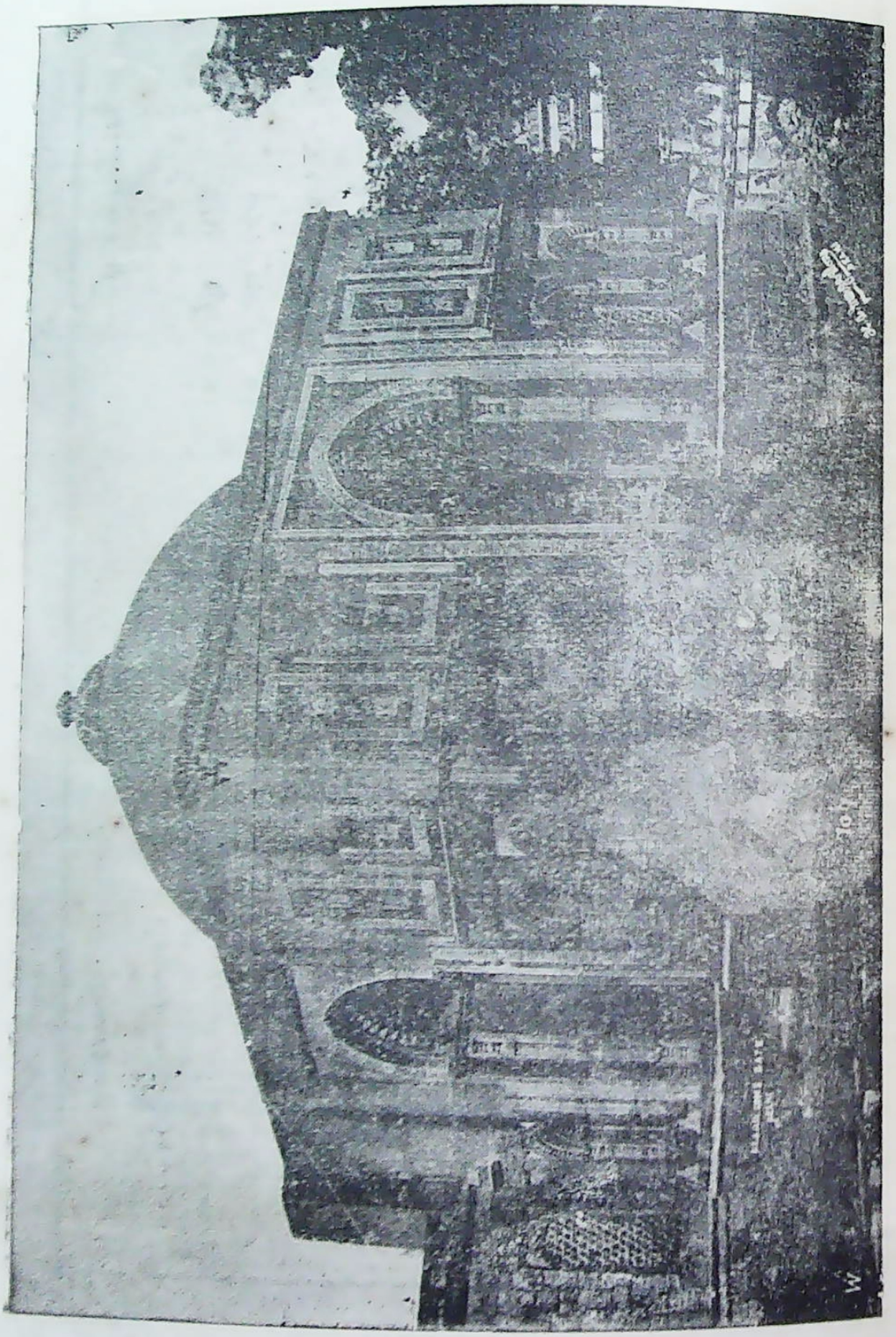
59 KUTAB MOSQUE, DELHI.

wrong in any architectural project they might attempt. At the same time, they found among these new subjects an infinite number of artists quite capable of carrying out any design that might be propounded to them. . . The Hindus up to this time had never built arches—nor, indeed, did they for centuries afterward. Accordingly they proceeded to make the pointed openings on the same principle upon which they built their domes. They carried them up in horizontal courses as far as they could, and then closed them by long slabs meeting at the top.

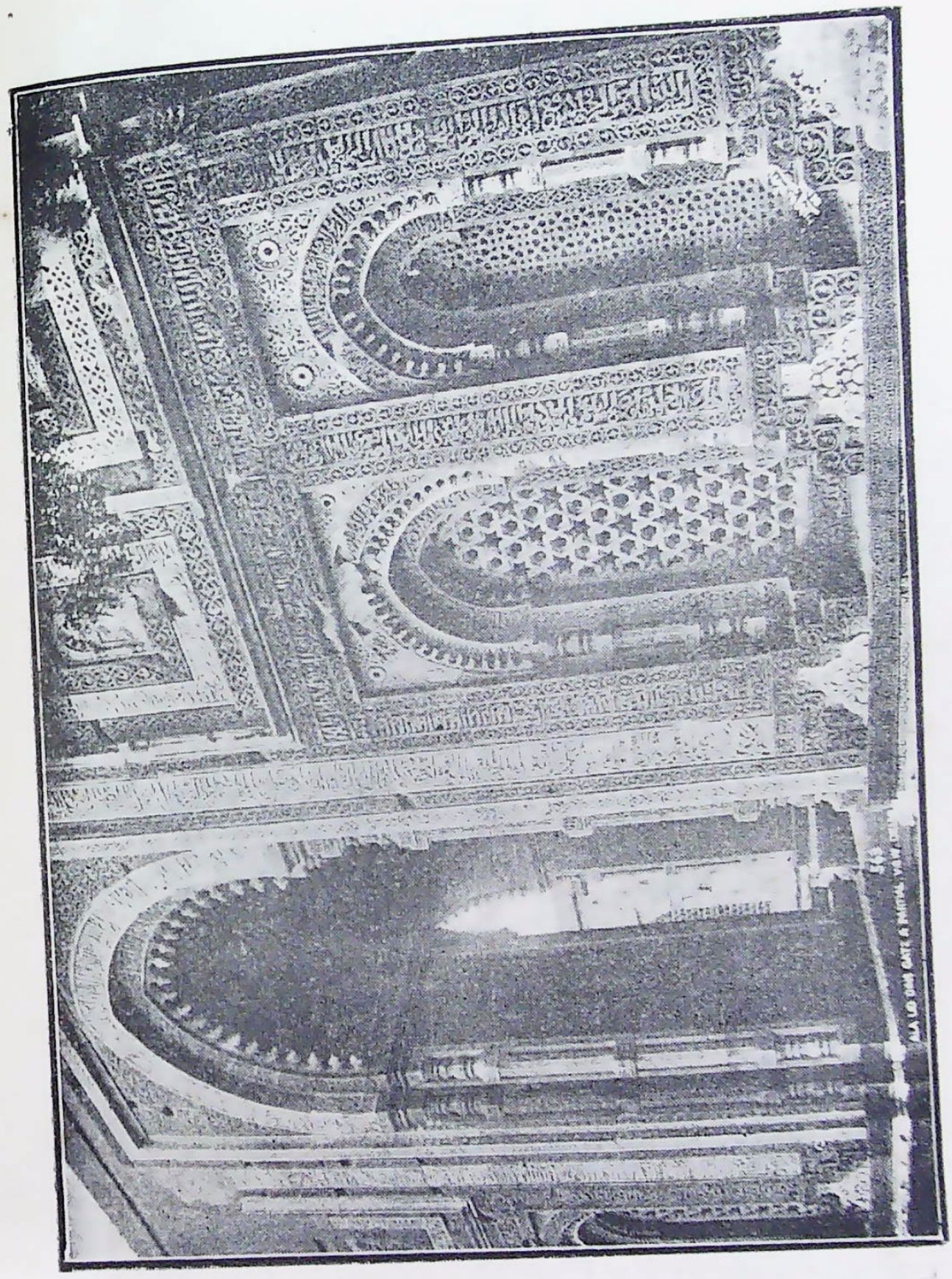
The faces of these arches are covered with a lacework of intricate and delicate carving, such as no other mosque, except that at Ajmir, ever received before or since, and which is, without exception, the most exquisite specimen of its class known to exist anywhere.

Allauddin Khilji extended, in 1315, the mosque still further by carrying the southern corridor of Altamash 175 feet to the east, making the mosque 455 feet long west to east. (see plan 60). He built into this corridor the magnificent gateway known as the Alai Durwaza (Fig. 61-62).

60. KUTAB MOSQUE, (PLAN.)



61. ALLAUDDIN'S GATE — EXTERIOR.



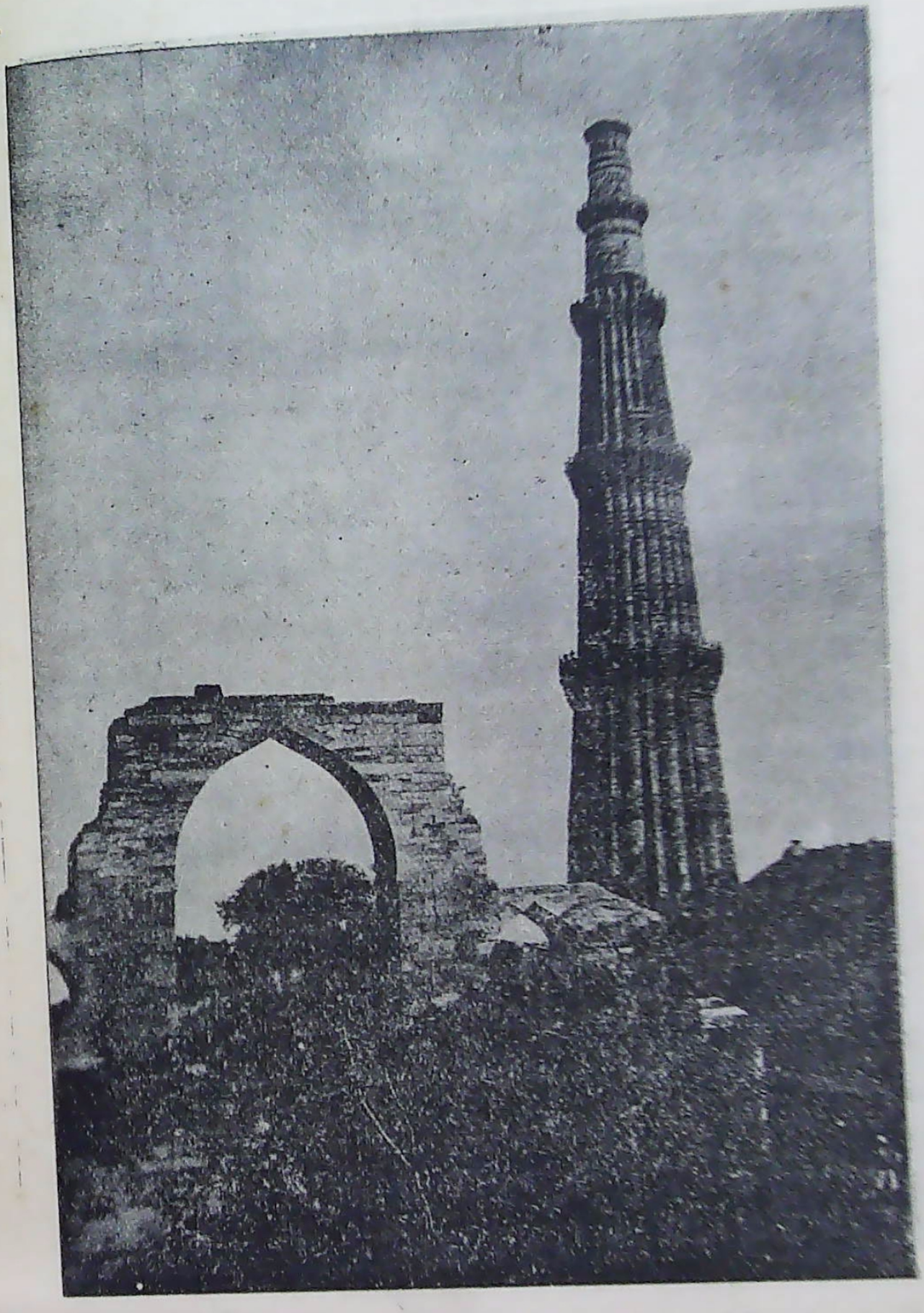
62. ALLAUDDIN'S GATE—INTERIOR.

KUTUB MINAR

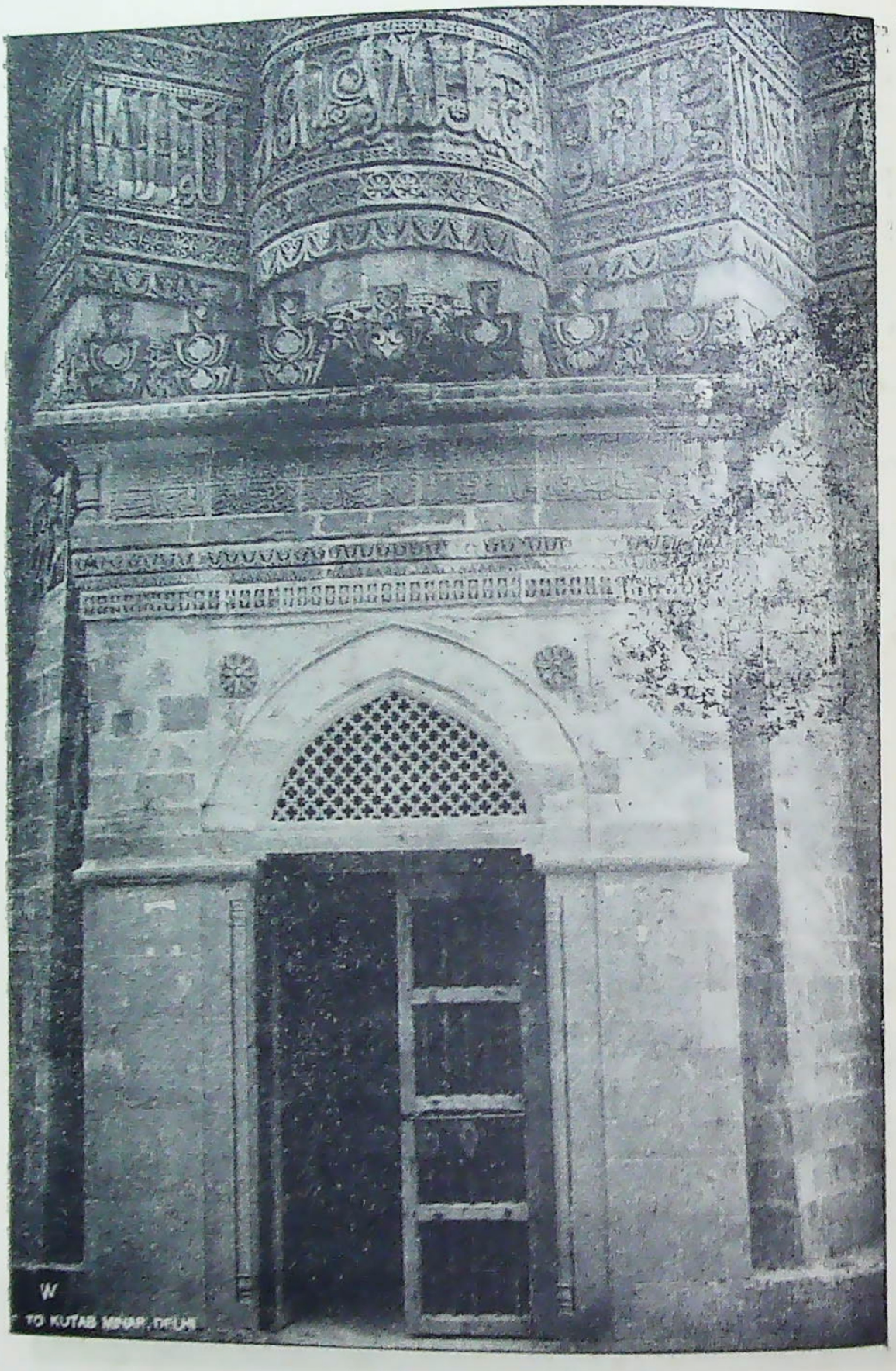
Kutub Minar (Fig. 63-64) is not only a minaret for the Moazen to call to prayers from one of its balconies but it was also designed to serve as the Tower of Victory. Says Mr. Fergusson:—

> It is probably not too much to assert that the Kutub Minar is the most beautiful example of its class known to exist anywhere. The rival which will occur at once to most people is the campanile at Florence, built by Giotti. This is, it is true, 30 feet taller, but it is crushed by the mass of the Cathedral alongside; and beautiful though it is, it wants that poetry of design and exquisite finish of detail which marks every moulding of the Minar, When viewed from the court of the mosque its form is perfect; and under any aspect is preferable to the prosaic squareness of the outline of the Italian example. The only Mahomedan building known to be taller than this is the minaret of the mosque of Hassan at Cario; (Fig. 54) but as the pillar at Old Delhi is a wholly independent building it has far nobler appearance, and both in design and finish far surpasses not only its Egyptian rival, but any building of its class known to me in the whole world.

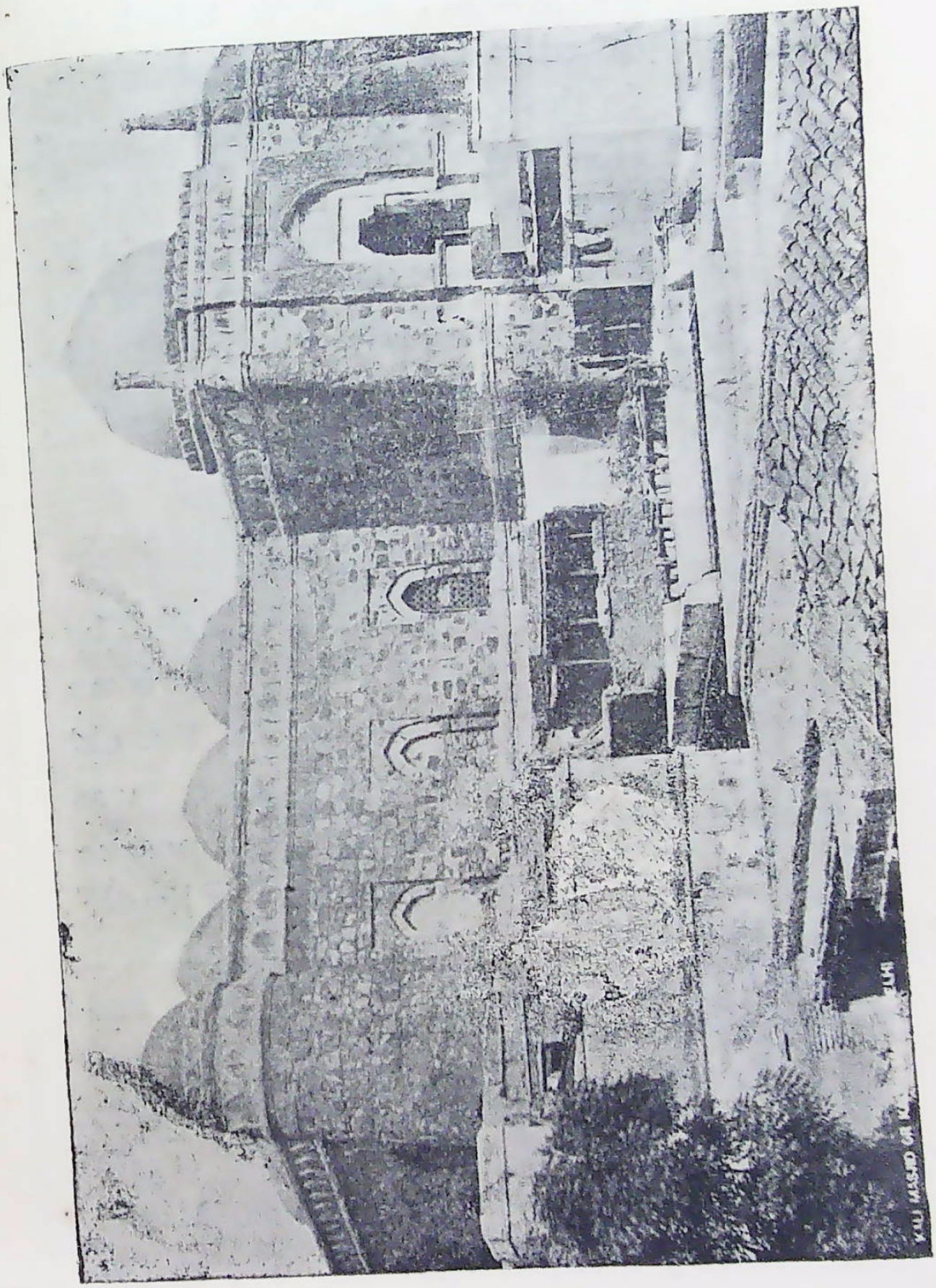
The Kutub Minar is 48 ft. 4 inches in diameter at the base, and, when measured in 1794, was 242 feet in height. Even then its capital was ruined so that some 20 feet must be added to this to complete its original elevation. It has four boldly-projecting balconies: one at 97 feet, the second at 148 feet, the third at 188 feet and the fourth at 214



63 KUTAB MINAR.



64. KUTAB MINAR, ENTRANCE.

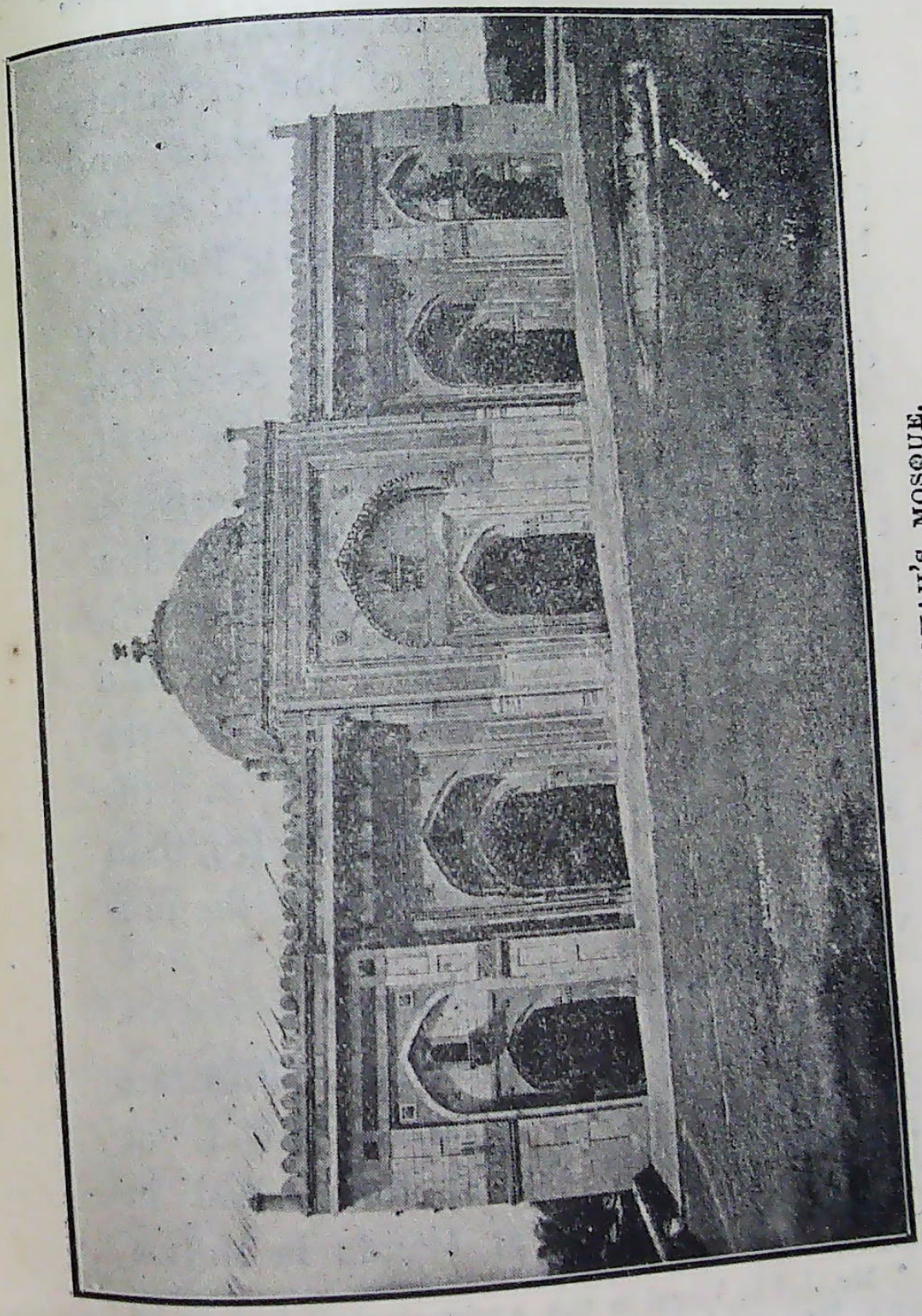


65. KALAN MASJID.

feet from the ground; between which are richly sculptured raised belts containing inscriptions. In the lower storey the projecting ribs which form the flutes are alternately angular and circular, in the second circular, and in the third angular only. Above this the Minar is plain, and principally of white marble with belts of the same red sand stone of which the three lower storeys are composed.

AFGHAN ARCHITECTURE

Kalan Masjid (Fig. 65) built in 1380 by Khan Jahan, the Wazir of Firoz Shah, is an example of Afghan architecture of the old type. In the next 200 years there was a complete transformation of the mosque architecture. "A greater contrast is hardly imaginable than the mosques of Firoz Shah (1351-88) at Begampura, Khirki and Delhi City (Kalan Masjid Fig. 65) on the one hand, and the Moth-ki-Masjid (1488) near Mubarakpur, the Jamali Masjid (1536) at Mahrauli and the Qila-e-Kuhna Masjid (Sher Shah's Mosque, 1541 Fig. 66) on the other. The former are characterised by



66. SHER SHAH'S MOSQUE.

sloping buttressed walls and very flat domes, and give the appearance of uncouth masses of stone without elegance of line or variety of colour, suggesting by their stern and gloomy aspect the idea of a mediæval stronghold. The mosques of the 'Late Pathan' period, on the contrary, are generally distinguished by a profusion of decoration and richness of colour, vying in their splendour with some of the masterpieces of Mughal art...Historically this building (Sher Shah's Mosque Fig. 66) might almost be said to belong to the Mughal period, and indeed shows a far greater affinity to the early Mughal style, as exhibited in the Khair-ul-Manazil (1561) of Akbar's reign, than to the stern and severe structures of the previous period."*

PROVINCIAL MOSQUES

We have no space to describe or illustrate the principal mosque, Jame Masjid, at Jaunpur, (1452 A. C.) at Ahmedabad in Gujrat (1451 A. C.), at Mandu in Malwa

* Mr. J. Ph. Vogel in the Archæological Survey of India Report for 1902-03. See also DELHI THE CAPITAL OF INDIA, G. A. Natesan & Co. p. 76.

(1454 A. C.), and Qadam-e-Rasul Mosque at Gour in Bengal (1530 A. C.) which represent the peculiar styles that developed in those provinces hundreds of miles away from the capital town of Delhi.

'THE SOVEREIGN OF THE WORLD"

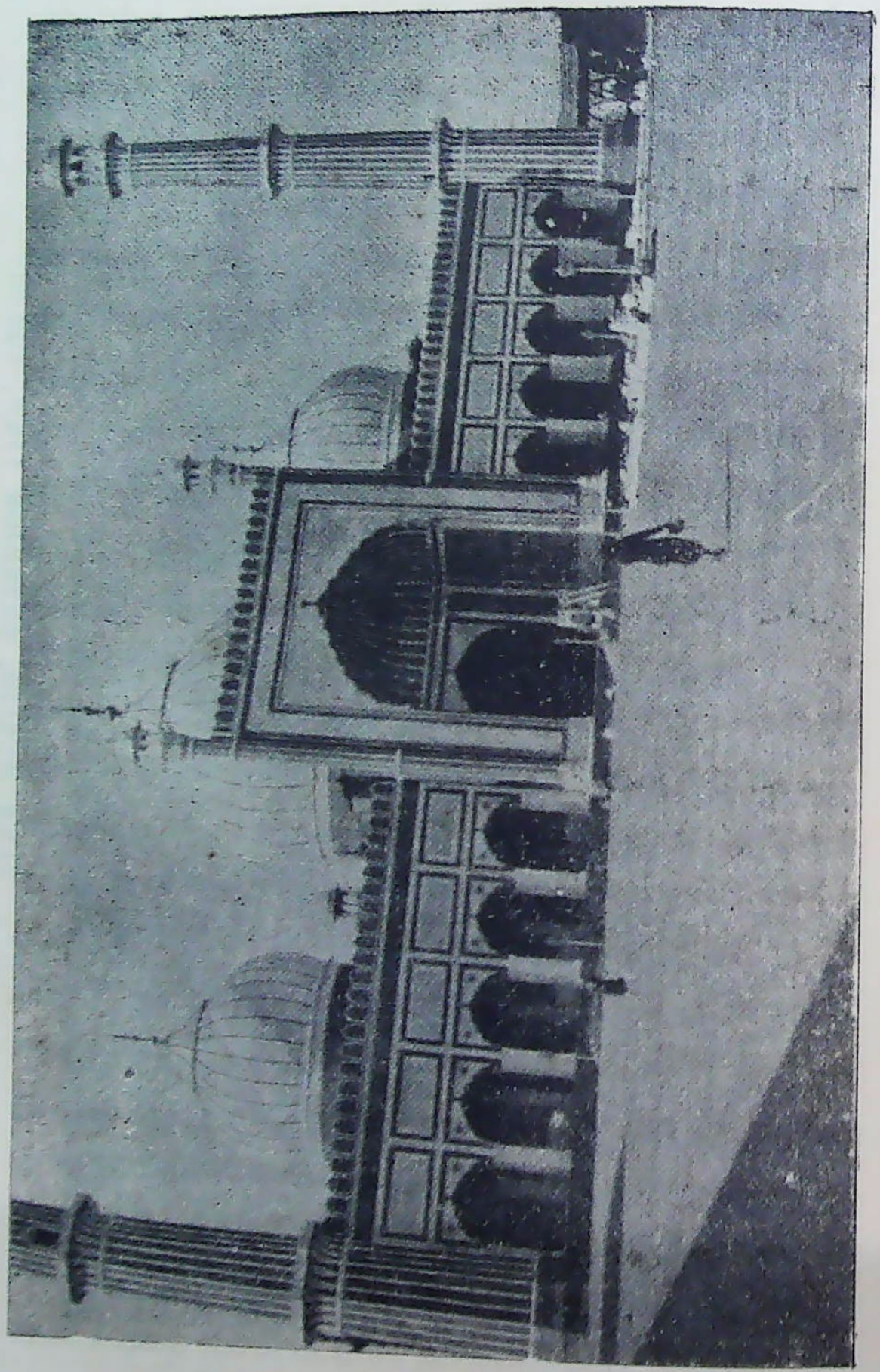
Muslim architecture in general and mosque architecture in particular reached a very high standard under the Mughal Emperors of India. This is evidenced by the mosque and its lofty gateway the Buland Darwaza built by Akbar the Great at Fatehpur Sikri near Agra (1575 A.C.) "As it stands on a rising ground when looked at from below, its appearance is noble beyond that of any portal attached to any mosque in India, perhaps in the whole world. This gateway may also be quoted as a perfectly satisfactory solution of a problem which has exercised the ingenuity of architects in all ages, but was more successfully treated by the Saracenic architects than by any others" (Fergusson).

The greatest royal master-builder that the world has ever produced, Shah Jahan, the architect of the world famous Taj, raised the

noble art of architecture to the pinnacle of perfection. His Jame Masjid at Delhi is a masterpiece of the highest order among the temples of the world.

Mughal Emperors were consummate masters of townplanning. Shah Jahan planned the New Delhi, called Shahjahanabad after him, on a large and noble scale. Long before Paris set the fashion (1670 A. C.) of having the principal streets of the city flanked with avenues, and *boulevards* became the attractive feature of the modern towns in Europe, Shah Jahan had planned in 1638 a beautiful *boulevard* in the Chandni Chouk, "the Moonlight Square" of Delhi. This street is the principal feature of Shahjahanabad and runs from Fathehpuri Mosque in the west and extends into the great Royal Square in the east, beyond which is situated "the most magnificent palace in the East—perhaps in the world"—of Shah Jahan. "Nothing can be conceived much more brilliant than the great square in front of the fortress at the hours when the omrahs, rajahs and mansabdars repair to the citadel to mount guard or

67. JAME MUSJID, EXTERIOR VIEW, DELHI.



68 THE JAME MUSJID, INTERIOR.

attend the assembly of the Am or Khas." So wrote Bernier who visited Shahjahanabad when it was fresh from the builders' hands.

At the southwest corner of this Great Square stands the Jame Masjid* (Fig. 67-68) on a lofty basement. It is the coping stone of Shahjahanabad to which all parts of Delhi, even the turreted walls of the fort, subordinate themselves.

"Its three gateways, combined with the four angle towers and the frontispiece and domes of the mosque itself make up a design where all the parts are pleasingly subordinated to one another, but at the same time produce a whole of great variety and elegance." (Fergusson).

The Jame Masjid stands out boldly from a small rocky rising ground. The front courtyard, 450 feet square, surrounded by a cloister open on both sides, is paved with granite inlaid with marble, and commands a view of the whole city. The liwan itself,

* The description of Delhi Mosques is adopted and the illustrations reproduced from DELHI—THE CAPITAL OF INDIA, revised by Mr. Yakub Hasan and published by G. A. Natesan & Co, Madras. Rs. 2.

a splendid structure forming an oblong 261 feet in length, is approached by a magnificent flight of stone steps. Three domes of white marble rise from its roof, with two tall and graceful minarets at the corners in front. The interior of the mosque is paved throughout with white marble and the walls and roof are lined with the same material.

IX

TEMPLES, CHURCHES AND MOSQUES

The observation that India is not a country but a continent is not only true in the geographical and ethnological sense but also in the sense that every culture and every civilization that exists anywhere in the world is found here. All the living religions, except Confucianism and Shintoism, have their followers here in millions. India is the only country where you see Hindu, Jain, Buddhist, Sikh and Zoroastrian temples, Jewish Synagogues, Roman Catholic and Protestant—English, German, Dutch, French, Portuguese, Italian, Greek, Syrian and Armenian—churches and Sunni and Shia mosques. In this respect India is more than a continent—it is a miniature cosmos, the epitome of the universe. This unique circumstance can be a blessing or a curse as the people of India may choose to turn it into. In a continent where every religion and culture is circumscribed by geographical boundaries, every nation develops a peculiarly

narrow, insular, conceited and bigoted frame of mind, and it usually adopts an attitude of jealousy, spite and intolerance towards her neighbours across the borders. Mistrust of each other is so great that each nation always remains militarily prepared to defend herself against foreign aggression, and she herself never hesitates to attack her neighbour whenever she finds her weak and negligent. Religious intolerance was at the bottom of many an international war, as well as many an internecine quarrel. Roman Catholics and Protestants, Sunnis and Shias, have flown at each other's throats for no other reason but that they professed different creeds of the same religion. North and South Ireland must remain divided and should not have a united national Government because one is Protestant and the other Roman Catholic. The spirit of the crusades of the eleventh century still prevails in the Christendom of the twentieth century, and manifests itself whenever there is a conflict between a Christian and a Muslim power, as it did against Turkey in the Great War.

In India geographical barriers do not intercede between religion and religion, between culture and culture. Hindus and Mussalmans, Parsees and Christians, Jews and Sikhs, live side by side as next-door neighbours with nothing but a thin wall between one family and the other. The *arti* of a Temple is heard in the Mosque, the *Moazin's* call penetrates into the Church, the cling-clong of the cathedral bell vies with the ting-tong of the Jain Mandir in disturbing the Jew in his Synagogue and the Sikh in his Gurdwara, but the Buddhist is too absorbed in his speculation about his next birth in this world to mind the other people's diverse efforts for the salvation of their respective souls in the next. If the deeply cultivated and firmly rooted feeling of common nationality predominates, and different religious interests are subordinated to that sentiment, and perfect harmony and concord prevails among all people, as it no doubt did in the glorious days of the Mughal rule, India can yet teach a lesson to the whole world in tolerance, religious, communal and

national. India will then be in an unrivalled position to send forth to the whole world THE MESSAGE OF UNIVERSAL PEACE, love and brotherhood. If, on the other hand, the various communities become, as nations became in other continents, a prey to jealousy, spite and intolerance, and brutal passions gain mastery over human considerations, there will be no geographical barriers here, as there are in a continent, to keep one section of the people apart from the other, and the disaster that will befall the Indian nation will be unprecedented in the annals of any country in the world. The combination of the Sikhara, Steeple and Minaret will then present a spectacle in India that will put to shame the Tower of Babel. God grant that she chooses the right path.

Jan. 1926, 1500 Copies, G. A. Natesan & Co., Madras.

INDEX

A

PAGE

Aad ... 103
Abraham 3, 104, 105, 145
Afghan architecture ... 196
Ahmed, Mosque of Sultan ... 182
Ahmedabad ... 198
Aihole, Durga temple at ... 71
" Temples at ... 68
Ajanta, ... 36
" Caves at 48, 50
Akbar ... 199
Aksa, Masjid ... 161
Alai Durwaza ... 188
Allauddin, Gate of 190, 191
Almanzor ... 177
Altamash ... 186
Altars ... 1
Amiens, church at ... 138
Amr ... 170
Amr, mosque of 171, 172
Amritsar, Temple at ... 89
Angels ... 154
Apollinare, S. ... 134
Arabia, Races of ... 102
Architecture, Afghan ... 196
" Buddhistic ... 33
" Church ... 131
" Dravidian ... 77
" Differences in Muslim ... 165
" Egyptian ... 12
" Gothic ... 137
" Jain ... 74
" Mosque ... 156
" Muslim ... 199
" Roman .. 20
" Romanesque ... 135
" Saracenic ... 165
" Temple ... 22
Art, Gothic ... 21

PAGE

Ayesha ... 159
Azhar, Jame ... 174

B

Babylon 113, 115, 119
Badami, caves at ... 70
Bangkok, pagoda at ... 98
Bedsa, cave at ... 43
Beitullah ... 107
Beni-Israel ... 108
Bhitargaon, Brick temple 58, 60
Bhuvaneswar, shrines at ... 67
Bible, The ... 130
Buddha ... 34
„ relics of 30, 35, 36
Buddhism ... 40
„ Decline of ... 52
Buddhist monuments ... 33
Budh-Gaya temple ... 55
Byzantine ... 142

C

Calvert, A. F. ... 181
Chaitya Cave ... 45
Chaldea ... 3
Chaldean Temple ... 6, 7
Charlemagne ... 128
China, Religions in ... 98
Christ, Jesus ... 29
Christ, Disciples of ... 121
Christianity — 122
„ Propagation of ... 127
Church architecture ... 131
Confucianism 98, 205
Conjeevaram, Temples at ... 83
Constantine ... 125
Constantinople 141, 182
Cordova, Mosque at ... 179
Corinthian design ... 17
Cousins, Henry 42, 71
Creed, Christian ... 123
Cunningham ... 59
Cyrus ... 118

PAGE

D

David 111, 120, 146
Delhi—the Capital of India ... 198
Deral Behari ... 10
Dharmaraja Rath ... 79
Dieulafoy ... 28
Doric design ... 17
Dragon, Temple of the Great 97, 98

E

Egyptian Temple 9, 16, 21, 22
El-Aksa ... 169
Elliott, Mrs. ... 178
Elura ... 81
Elura, cave at ... 51
Ezra 115, 118

F

Fergusson 9, 28, 44, 46, 47, 52, 54, 58, 67, 68, 69, 75, 77, 81, 93, 173, and 199
Fire, worship of ... 27

G

Gandhara, Monasteries at ... 93
Ganesh Rath ... 79
Gentiles ... 112
Ghori, Mohammed ... 184
Giralda, The ... 180
Gita, The Bhagavad ... 148
Giotto ... 181
Gothic architecture ... 137
Gothic art ... 21
Gour, Mosque at ... 199
Greece, Temples in ... 16
Gyan-tse, Temple at 93, 94

H

Hasan, Minaret of Sultan ... 175
Hera, the oldest Greek Temple ... 17
Herod ... 116
Hinduism 30, 39, 148
Hisham ... 177
Hood, Prophet ... 103

PAGE

Horinji, Pagoda at 99, 100
Hume, R. E. 31, 33, 39

I

Idols, worship of ... 4, 54
India 4, 30, 184, 205, 207
„ mosques in ... 184
Ionian design ... 17
Isaac ... 108
Islam ... 151
Israelites ... 109

J

Jains ... 44
Jain architecture ... 75
„ Temples ... 74
Jame Masjid 198, 201
Jazirat-ul-Arab ... 105
Jehovah ... 109
Jerusalem 111, 161
„ Mosques at 166, 167, 169
Joseph ... 108
Joshua ... 111

K

Kaaba 105, 146, 158, 163
Kalan Masjid 195, 196
Kanarak, Black pagoda at 65, 66
Karle, Cave at ... 46
Karnak, Temple at 13, 14, 15
Kashmiri Temples ... 90
Khilji, Allauddin ... 188
Khujaraho, Temple at 72, 73
Kumbakonam, Temples at ... 83
Kutbuddin 184, 186
Kutub Minar 192, 193, 194
„ Mosque 185, 189

L

Ladkhan Temple ... 68
Lao-tze ... 147
Leviticus ... 110
Luke, St. ... 121
Luther, Martin ... 130
Luxor ... 10

PAGE

M

Madura, Temples at 83, 85
Mahavira 44, 147
„ Temple of ... 74
Maison Carree, Temple of ... 20
Malik, Abdul ... 171
Mamalapuram, Seven pagodas of 77, 81
Mani ... 120
Marks, St. ... 143
Masjid Aksa ... 161
Masjid-ul-Haram 158, 161 163
Maspero, Prof. ... 8
Maria, Saint 132, 133
Mecca, Kaaba at 105, 106
Medina, Mosque at 158, 159
Messiah ... 120
Minar, Kutub 192, 193, 194
Mingalazedi Pagoda ... 97
Mithraism ... 119
Mithras ... 119
Mohammed 29, 153, 162
Monasteries ... 42
Monuments, Buddhist ... 33
„ in Greece ... 16
Moriah, ... 112
Moses, 5 Books of ... 116
„ Religion of ... 109
Mosques ... 145
„ Egyptian ... 170
„ Indian .. 184
„ Jerusalem 166, 167
Moth-ki-Masjid ... 196
Mount Abu, Temple at ... 78
Muhammad Ghori ... 184

N

... 28
Naksh Rustam, Tomb of ... 89
Nanak ... 112
Naos ... 45
Nasik, Cave at ... 122
Nazarenes ... 113
Nebuchadnezzar

	PAGE
Nehemiah	115, 116
Nepalese Temples	... 93
Nero	— 161
Noah	... 103
Non-Conformists	... 130
Nubian Temples	... 16
O	
Orissan style	... 64
Ormuzd	... 120
Osia, Temple at	... 75
P	
Pagan, Pagoda at	... 96
Pagodas	... 95
Pantheon	... 24
Parauli Temples	... 61
Parthenon	... 17
Pattadakal	...68, 82
Paul	122, 123
Payer, Temple at	... 91
Persia, Religion in	... 118
„ Temples in	... 27
Peters, St.	140, 142
Prayers	2, 110
Protestants	... 130
Ptolemys	... 21
Pylons	... 11
Pyramid, The Great	... 9
Q	
Qadam-e-Rasul	... 199
Qila-e-Kuhna	... 196
Quran	151, 152, 153, 155
Quwat-ul-Islam	... 185
R	
Ramases II	... 10
Rameseum	... 11
Rameswaram, Temple of	... 87
Reformation, The	... 129
Rehman, Abdur	... 177
Religion	... 2
Renaissance	... 139

PAGE

Rig Veda ... 31.
Rock-cut temples ... 15
Romanesque architecture ... 135
Rome ... 29
Rooh ... 154

S

Sacrifices 1, 32, 107, 110
Samuel ... 111
Sanchi, Stupa at 34, 37
Semitic Races ... 102
Serapis, Statue of ... 125
Seville ... 181
Shahjahan ... 200
Shahjahanabad 200, 203
Sher-Shah, Mosque of ... 197
Shintoism 100, 205
Sikharas ... 62
Sikhism ... 89
Sikhs ... 89
Sirpur, Temple at ... 62
Solomon, Temple of 102, 111
Sophia, Hagia ... 141
Soul, Immortality of ... 2
Spain, The mosque in ... 177
Sphinx ... 8
Srirangam, Temple of 83, 85
Statham, H. H. 137, 143
Stupas ... 34
Suliman ... 160
Susa, Temple at ... 28
Synagogues 102, 114

T

109, 112
Tabernacle ... 199
Taj Mahal 83, 84, 86
Tanjore, Temples at ... 77
Tejahpala. Temple of ... 21
Temple architecture ... 57
Temples, Buddhist ... 6
" Chaldean

	PAGE
Temples, Chinese	... 98
,, Dravidian	... 77
,, Egyptian	8, 16, 21, 22
,, Greek	16, 19, 22, 23
,, Hindu	58, 74, 58
,, Jain	... 74
,, Japanese	... 100
,, Kashmiri	... 90
,, Nepalese	... 93
,, Nubian	... 16
,, Orissan	... 120
,, Persian	... 27
,, Rock-cut	... 15
,, Roman	19, 22, 23
,, Siamese	... 98
,, Sikh	... 89
,, Solomon's	102, 112
,, Tibetan	... 93
Ter, Chaitya at	... 39
Tibet, Temples in	... 93
Titus	... 116
Tombs of Naksh Rustam	... 28
Trinite, La	... 136
Tulun, Mosque of Ibn	... 172
U	
University, Largest Muslim	... 175
Upanishads	... 32
Ur	6, 104
V	
Viharas	... 42
Vikramaditya II	... 82
Vimala	... 75
Vogel, J. Ph.	... 59
W	
Wallis, Dr. E. A.	... 15
Wells, H. G.	123, 127, 129
Z	
Zoroaster	27, 118, 147, 155

THE UPANISHADS

SELECTIONS FROM THE 108 UPANISHADS

Text in Sanskrit Devanagari and English Translation

BY

DR. T. M. P. MAHADEVAN

FOREWORD BY

PROF. M. HIRIYANNA, M.A.

The present volume is the fifth in the series of condensed versions of Sanskrit texts and collections of scriptural verses, which Mr. G. A. Natesan has undertaken to publish for the benefit of those who have the inclination but not the time to go through the mass of sacred Indian literature. It presents selections from the 108 Upanishads with their translation in English. The first Part of the book contains selections from the ten Major Upanishads. Next follow the *Svetasvatara* and the *Kaushitaki* which, though classed under the Minor Upanishads, are very important from the point of view of the central Upanishadic teaching. The last Part consists of selections from the other Minor Upanishads whose classification into six groups according to the topics dealt with has been adopted. In the matter of selection, the guiding principle has been to give the main teaching of the Upanishadic philosophy. To secure this end, consistent with the limitations of space, repetitions have been avoided without omitting the important passages. At the commencement of the selections from each Upanishad will be found an introductory note giving details regarding the Upanishad as also its contents. To ensure continuity of thought, prefatory notes are given at the top of sections of the Upanishads and the contents of omitted portions are also indicated.

In preparing the translation, it has been the aim of the author to be faithful to the original without doing violence to the English language. The commentaries of Sankara and Upanishad-Brahma-Yogin have been freely availed of in negotiating many a difficult corner.

Price Re. 1-4. To Subs. "Indian Review", Re. 1.
Foreign 2sh. Postage 8d.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

INDIA'S
SACRED SHRINES AND CITIES

This book gives a vivid account of important Cities and Sacred Shrines in India, together with the history and legends connected with them. An attempt is made to cover notable Shrines and Cities all over British India and the Indian States as well. It will be found indispensable, not only to the pious pilgrim but to the foreign tourist interested in art and architecture. But it is no mere guide book for the pilgrim tourist only. It is literature of a novel kind, making available to the English-reading public the rich treasures of the *sthala purana*, with copious descriptions of places and temple architecture. For, temple architecture in India attained the highest standard of excellence since the Buddhistic Ages, and the student of comparative religion and architecture will find in it ample material for study and interest.

It is with this view that every effort has been made to furnish illustrations of as many temples as possible. An index of contents showing the cities described, and an index of portraits of temples for easy reference, are also furnished.

To help the pilgrim in his progress from temple to temple, every attempt is made to give practical advice on the routes and the convenient methods of transport available. The Railway lines and the stations nearest the pilgrim centres are duly marked for the benefit of the traveller.

It is hoped that a book of this unique character will be welcomed, not only by pilgrims and tourists, but by students and others interested in the history and architecture of many significant places in this land of sacred shrines and cities.

With 86 Illustrations.

Price Rs. Three.

To Subscribers of "Indian Review", Rs. 2-8.

Foreign 4sh. 6d. Postage 1sh.

Books will not be sent by C. O. D. System.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

SANDHYA MEDITATIONS

BY MR. C. F. ANDREWS

These meditations are notes of a series of talks given by Mr. Andrews to the inmates of the Christukula Ashram at Tirupattur. They deal with a variety of topics mainly of spiritual interest and are suffused with the true Christian spirit. But Mr. Andrews was a social worker, keenly interested in movements of uplift for the masses and his spiritual interests are identical with devoted service to his fellow-men. Thus the subject of the talks, while mainly concerned with Christian missions, is of wider interest to the public. And he takes the opportunity to discourse at length on the position of Indians overseas—in South Africa and Fiji and British Guiana—a subject of his special interest and concern for over thirty years.

CONTENTS:—Compassion for the Villagers; Grace and Truth; The Day of the Lord; Racial Pride; Peace and Rest; Bishop Patteson's Death; The True Christian; Indians in British Guiana; Work and Prayer; Indians in Matiabruz; The Colour Bar; Sadhu Sundar Singh; Christ the Good Shepherd; The Story of St. Christopher; A Story about South Africa; Christ and Cæsar; The Beauty of South India; The Difficulty of Prayer; The Sin of Exclusiveness; Indians in Fiji; The Ashram Movement; Bishop Westcott of Durham; The A. B. C. of Ashram life; The Pathway of Prayer; The Large-hertedness of Jesus; Farewell; An Evening Hymn.

Price Rupee One only.

To Subs. of "Indian Review", As. 12.

Foreign 1sh. 6d. Postage 6d.

G. A. NATESAN & Co., ESPLANADE, MADRAS.

Prayers, Praises and Psalms

Text in Devanagari and English Translation.

SELECTIONS FROM

THE VEDAS, UPANISHADS, EPICS, GITA, PURANAS, AGAMAS, TANTRAS, KAVYAS AND THE WRITINGS OF THE GREAT ACHARYAS & OTHERS.

FOREWORD BY

MAHATMA GANDHI

The selection covers the entire field of Sanskrit Literature from the *Vedas* down to the latest writers of devotional poetry. No sect has been ignored; no religious bias has prejudiced the selection and the differing needs of persons on various levels of spiritual and religious development have been kept in view.

UNIFORM WITH THE ABOVE

Srimad Bhagavata
Valmiki Ramayana
The Mahabharata

In the condensed versions of these three handsome uniform volumes of the Great Triad, the thread of the main story is presented clearly together with the best portions of the dialogues and the essence of the discourses, unburdened by the big digressions.

FOUR UNIFORM VOLUMES. **Price Re. 1-4 each.**
To Subs. of the *Indian Review*, Re. One each.
Foreign 2sh. each. Postage 8d. each.
Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

☞ If you have not already seen the "Indian Review", edited by Mr. G. A. Natesan, the best, the cheapest and "the most up-to-date Indian Periodical", send your name and address with an anna postage stamp for a free specimen copy. A large number of books are given at concession rates only to subscribers of the "Indian Review". Any one who wishes to buy books at concession rates must remit Rs. 5 (Five), one year's subscription to the "Indian Review" in advance. Annual Subscription to the "Review", Indian Rs. 5. (Five); Foreign Rs. 8 or 12sh.; 3 dollars U.S.A. Subscription can commence from any month.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

THE GREAT TRIAD

Texts in Devanagari and English Translation.

The Srimad Bhagavata. Condensed in sage Vyasa's own words by Pandit A. M. Srinivasachari. Translated into English by Dr. V. Raghavan, M.A., Ph.D. With a Foreword by Dr. Sir P. S. Sivaswamy Aiyer.

The Ramayana. Condensed in Valmiki's own words by Pandit A. M. Srinivasachariar. Translated into English by Prof. P P. Sastri, B.A. (Oxon), M.A. With a Foreword by the Rt. Hon. Dr. V. S. Srinivasa Sastri, P.C., C.H.

The Mahabharata. Condensed in sage Vyasa's own words by Pandit A. M. Srinivasachari. Translated into English by Dr. V. Raghavan, M.A., Ph.D. With a Foreword by Dr. Sir S. Radhakrishnan.

SELECT OPINIONS

Prof. A. Berriedale Keith :—"It is a most ingenious idea to condense into such brief compass the contents of these three great works and to give these summaries, together with English renderings. This difficult undertaking has been most successfully carried through, and I trust that the books will serve the purpose of making accessible the essential substance of the texts to a wide range of readers."

Dr. G. H. Mees, M.A., LL.D. :—"Given in the poet's own words (text in Devanagari), carefully compiled and translated by the foremost of scholars into simple and good English, they will form a source of joy to the thorough knower of the epics as well as to the person who reads them for the first time, to the orthodox as much as to the modern, for youth as well as for riper age, for the Western reader as much as for the Eastern."

THREE UNIFORM VOLUMES. **Price Re. 1-4 each.**

To Subscribers of the *Indian Review*. Re. One each.

Foreign 2sh. each. Postage 8d. each.

Foreign orders must be accompanied with remittance.

Books are given at concession rates only to subscribers of the Indian Review. Any one who wishes to buy books at concession rates must remit Rs. Five (12sh. Foreign) one year's subscription to the "Review" in advance.

G. A. NATESAN & Co., ESPLANADE, MADRAS.

Swami Vivekananda's

SPEECHES AND WRITINGS

This is an exhaustive and comprehensive collection of the works of Swami Vivekananda. It contains, among others, his eloquent character-sketch of "My Master", his celebrated lectures at the great Parliament of Religions at Chicago and other addresses.
7th Edition. Rs. 3. To Subs. of the "I.R." Rs. 2-8.
Foreign 4sh. 6d. Postage 1sh. 6d.

The Mission of our Master

Essays and Discourses by Vivekananda, Abhedananda, Trigunatita, Bodhananda, Virajananda, Nivedita, Miss Waldo, Brahmananda, Saradananda, Turyananda, Kripananda, Sharvananda, Devamata, Paramananda, Ramakrishnananda.

Rs. 3. To Subs. of the "Indian Review", Rs. 2-8.
Foreign 4sh. 6d. Postage 1sh. 4d.

Ramanand to Ram Tirath

It includes sketches of Ramanand and Kabir, Nanak and Sikh Gurus, of Ravi Das the Chamar Saint, of Mira Bai the ascetic queen of Chitor, Vallabhacharya, Tulsidas, Virajanand, Dayanand and Ram Tirath. Re. 1-8. To Subs. of "I.R." Re. 1-4.

Chaitanya to Vivekananda

In this book are presented the sketches of six saints: five Bengali and one Assamese.
Price Re. 1-8. To Subs. of the "I.R." Re. 1-4.
Foreign orders must be accompanied with remittance.
Books will not be sent by C. O. D. System.

Aspects of the Vedanta

A SYMPOSIUM BY DISTINGUISHED WRITERS:—
Max Muller; Swami Abhedananda; Pandit Sitanath Tattvabhushan; Prof. M. Rangachariar; Dr. Paul Deussen; Swami Vivekananda and others.
Re. 1. To Subs. of the "Indian Review", As. 12.
Foreign 1sh. 6d. Postage 6d.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

RELIGION AND PHILOSOPHY

The Upanishads. Selections from the 108 Upanishads. Text in Sanskrit-Devanagari and English translation by Dr. T. M. P. Mahadevan, M.A., Ph.D., With Foreword by Prof. M. Hiriyanna, M.A. Re. 1-4. To Subscribers of the "Indian Review", Re. 1.

Prayers, Praises and Psalms. The selection covers the entire field of Sanskrit literature from the *Vedas* down to the latest writers of devotional poetry. With a Foreword by Mahatma Gandhi. Re. 1-4. To Subscribers of the "Indian Review", Re. 1.

Sandhya Meditations. Being talks on a variety of topics—spiritual, political and social. By C. F. Andrews. Re. 1. To Subscribers of "I.R." As. 12.

India's Sacred Shrines and Cities. Vivid account of important Cities and Sacred Shrines all over British India and the Indian States with Index and 86 Illustrations. Rs. 3. To Subs. of "I.R." Rs. 2-8.

The Srimad Bhagavata. (Condensed in Sage Vyasa's own words.) Text in Devanagari and English Translation. Foreword by Dr. Sir P. S. Sivaswami Aiyar. Re. 1-4. To Subscribers of the "Indian Review", Re. One.

The Mahabharata. (Condensed in Sage Vyasa's own words.) Text in Devanagari and English Translation. Re. 1-4. To Subs. of "I. R." Re. One.

Valmiki Ramayana. (Condensed in Sage Vyasa's own words.) Text in Devanagari and English translation. With a Foreword by the Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H. Re. 1-4. To Subscribers of "Indian Review", Re. One.

Sankara's Select Works. Text in Devanagari and English translation. Rs. 2. To Subs. "I.R." Re. 1-8.

Bhagavad Gita. Text in Devanagari and translation by Dr. Besant in English. As. 4. (Four).

Swami Vivekananda's Speeches and Writings. 7th Edition. Rs. 3. To Subs. of "I.R." Rs. 2-8.

The Mission of Our Master. Essays and Discourses. By Eastern and Western disciples. Rs. 3. To Subs. of the "I.R." Rs. 2-8.

Aspects of the Vedanta. By various writers. 5th Edn. Re. 1. To Subs. of "I.R." As. 12.

Hindu Ethics. By Babu Govinda Das. Rs. 2. To Subs. of "I.R." Re. 1-8.

Three Great Acharyas. Sankara, Ramanuja and Madhwa. Rs. 2. To Subs. of "I.R." Re. 1-8.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

THE WORLD TEACHERS

Life and Teachings of Zoroaster

By Prof. A. R. WADIA, M.A.

(*of the Mysore University*)

This book gives a very clear account of the life of Zoroaster and his Teachings. The author bases his observations on works in the ancient Avestan language, the *Gathas* and other Pahlavi literature.

Price As. 12. To. Subs. of "I. R.", As. 10.

Life and Teachings of Buddha

By DEVAMITTA DHARMAPALA

A clear and concise account of the life and teachings of Lord Buddha by a great Buddhist authority.

Price As. 12. To Subs. of "I. R." As. 10.

Life and Teachings of Muhammad

By AHMED SHAFI & Hon. Mr. YAKUB HASAN

In this brief sketch an attempt is made to present an outline of the chief incidents that marked the career of a great world-personality. The Teachings of the Prophet will be particularly interesting.

Price As. 12. To Subs. of the "I. R." As. 10.

Foreign Price 1sh. 6d. each. Postage 7d. each.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

In Preparation :

Sankara—Krishna—Christ.

Books will not be sent by C. O. D System.

G. A. Natesan & Co., Esplanade, Madras.

Congress Presidential Addresses

(In Two Vols.)

In response to a great demand for a complete collection of Congress Presidential Addresses, the Publishers have issued these two Volumes containing full text of the Addresses of all the Presidents of the Congress, from 1885 down to 1930.

First Series from 1885 to 1910

From the Foundation to the Silver Jubilee

Rs. 4. To Subscribers of the "I. R.", Rs. 3-8.
Foreign 6sh. Postage 1sh. 6d.

Second Series from 1911 to 1934

From the Silver to the Golden Jubilee

Rs. 4. To Subscribers of the "I. R.", Rs. 3-8.
Foreign 6sh. Postage 1sh. 6d.

SELECT OPINIONS

The Hindusthan Review:—"A perusal of the speeches serves to give a connected political history of the times and reveal the increasing complexities of the political problems.

The Offlcial History of the Congress:—"The gratitude of the Public is due to this enterprising and patriotic firm—forerunners in the field of national literature—for this act of additional service to Indian Nationalism done in the "Jubilee" year of the Congress."

Crown 8vo. Nearly 1000 Pp. Indexed, Cloth Bound.

Price Rs. 4 each volume.

To Subscribers of the "Indian Review", Rs. 3-8 each.
Foreign 6sh. each volume. Postage 1sh. 6d. each.

A Set costs Rs. 8. Foreign 12sh.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

G. A. Natesan & Co., Esplanade, Madras.

BOOKS ON INDIA

Congress Presidential Addresses. (In 2 Vols.) Containing full text of Presidential Addresses from 1885 to 1934. First volume from the Foundation to the Silver Jubilee (1885 to 1910). Second volume from the Silver to the Golden Jubilee (1911 to 1934.) Rs. 4 each. To Subs. of "I.R." Rs. 3-8 each.

Indians Overseas. This is a first systematic study of the manifold problems faced by the 27 lakhs of Indians in different parts of the world. By Dr. Lanka Sundaram, M.A. Re. 1-8. To Subs. "I.R." Re. 1-4.

Indian National Evolution. A brief Survey of the origin and progress of the Indian National Congress and the growth of Indian Nationalism. By A. C. Mazumdar. Rs. 3. To Subs. "I.R." Rs. 2-8.

Mahatma Gandhi: The Man and his Mission. Re. 1. To Subs. of the "I.R." As. 12.

Hind Swaraj or Indian Home Rule. By Gandhi. 4th Edn. As. 8. To Subs. "I.R." As. 6.

Freedom and Culture. By Sir S. Radhakrishnan. Re. 1. To Subs. of "I.R." As. 12.

The Heart of Hindusthan. By Sir S. Radhakrishnan. 3rd Edn. Re. 1. To Subs. "I.R." As. 12.

Malabar and its Folk. By Mr. T. K. Gepala Panikkar, B.A. Rs. 2. To Subs. of "I.R." Re. 1-8.

Leaders of the Brahmo Samaj. 7 Portraits and Sketches. Re. 1-8. To Subs. "I.R." Re. 1-4.

On Khaddar. By Dr. B. Pattabhi Sitaramayya. As. 8. To Subs. of "Indian Review", As. 6.

Essays on Indian Economics. By Mahadev Govind Ranade. Rs. 2. To Subs. of "I.R." Re. 1-8.

Indian Tales of Fun, Folly and Folklore. Re. 1-4. To Subs. of the "Indian Review", Re. 1.

Tales from the Sanskrit Dramatists. Second and Revised Edition. Rs. 2. To Subs. "I.R." Re. 1-8.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

MAHATMA GANDHI'S

SPEECHES AND WRITINGS

This omnibus edition of Mahatma Gandhi's Speeches and Writings is revised and considerably enlarged with the addition of a number of important articles from *Young India* and *Navajivan* (rendered into English) on the Non-Co-operation Movement. It also includes Mahatma Gandhi's famous letters to the three Viceroys—Lord Chelmsford, Lord Reading and Lord Irwin, his historic Statement before the Court at the great trial, his Congress Presidential Address and the full text of his agreement with Lord Irwin and the Speeches implementing the Pact. Then there are his Speeches at the Second Round Table Conference followed by the Willingdon-Gandhi correspondence. Another section contains his important studies on the Hindu-Muslim question, as also the Statements on the Problem of untouchability following the historic letter to Mr. Ramsay MacDonald and the Epic Fast. Over 1100 pages.

With numerous Illustrations and Index.

Cloth Bound. Fourth Edition. Rs. 4

To Subs. of the "Indian Review", Rs. 3-8.

Foreign 6sh. Postage 1sh. 6d.

MAHATMA GANDHI

THE MAN AND HIS MISSION

This is an enlarged Edition of Mr. Gandhi's life and teachings with an account of all his activities

Re. 1. To Subs. of the "Indian Review", As. 12.

Foreign 1sh. 6d. Postage 4d.

Hind Swaraj or Indian Home Rule

BY MAHATMA GANDHI

"It is certainly my good fortune that this booklet is receiving wide attention. It is a book which can be put into the hands of a child."—*Mahatma Gandhi.*

4th Edn. As. 8. To Subs. of "I. R.", As. 6.

Foreign 9d. Postage 3d.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Natesan's National Biographies

Famous Parsis

CONTENTS.—Jeejeebhoy, Banaji, Naoroji Ferdoonji, Byramji Jeejeebhoy, Sir Dinshaw Petit, S. S. Bengalee, Dadabhai Naoroji, K. R. Cama, J. N. Tata, Sir D. E. Wacha, Sir P. M. Mehta, Sir M. M. Bhownaggree, Malabari and Sir J. J. Modi.

Indian Judges

Biographical and critical sketches of twenty-one eminent Indian High Court Judges. With illustrations and with a foreword by Sir B. L. Mitter.

Indian Scientists

CONTENTS.—Dr. Mahendralal Sircar; Sir Jagadish C. Bose; Sir Prafulla Chandra Ray; Dr. Sir C. V. Raman; Prof. Ramachandra; Srinivasa Ramanujam.

Indian Christians

Biographical sketches of 14 eminent Christians with illustrations.

Indian Statesmen

Biographical sketches of 17 famous Dewans and Prime Ministers of Indian States.

Eminent Mussulmans

Biographical sketches of 24 Muslim Statesmen, Poets, Politicians, Statesmen, Reformers, etc.

Rs. 3. each. To Subs. of "I.R.", Rs. 2-8. each.

Foreign 4sh. 6d. Postage 1sh. 6d.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Tales from the Sanskrit Dramatists.

THE FAMOUS PLAYS OF

KALIDASA, BHASA, HARSHA, SUDRAKA, BHAVABHUTI AND VISAKHADATTA.

Contents: Vision of Vasavadatta, Avimaraka, Sakuntala, Malavikagnimitra, Vikramorvasiya, Mricchakatika, Malati-Madhava, Uttara-Ramacharita, Nagananda, Ratnavali and Mudrarakshasa.

Second Edition. Revised and enlarged.

Rs. 2. To Subs. of "Indian Review", Re. 1-8.

Foreign 3sh. Postage 9d.

INDIAN TALES

OF FUN, FOLLY AND FOLK-LORE

A COLLECTION OF THE

Tales of Tenali Raman; Tales of Mariada Raman; Tales of Raja Birbal; Komati Wit and Wisdom; The Son-in-Law Abroad; News Indian Tales; Tales of Raya and Appaji; Folk-lore of the Telugus.

Price Re. 1-4.

To Subscribers of the "Indian Review", Re. One.

THE IDIOT'S WIFE

A STIRRING STORY OF SOCIAL LIFE IN BENGAL

By

DR. NARESH CHUNDER SEN GUPTA, M.A., D.L.

The heroine is one of the most notable creations in modern Indian literature. A stirring tale.

As. 8. To Subs. of the "Indian Review". As. 6.

MALABAR AND ITS FOLK

A SYSTEMATIC DESCRIPTION OF THE SOCIAL CUSTOMS AND INSTITUTIONS OF MALABAR

BY T. K. GOPAL PANIKKAR, B.A.

Price Rs. 2. To Subs. of the "I. R." Re. 1-8.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

NATESAN'S NATIONAL LITERATURE

17 UNIFORM CLOTH-BOUND VOLUMES

SPEECHES AND WRITINGS OF

SWAMI VIVEKANANDA	DR. ANNIE BESANT
RAJA RAM MOHUN ROY	SIR WM. WEDDERBURN
SAROJINI NAIDU	MADAN MOHAN MALAVIYA
SIR J. C. BOSE	SIR DINSHAW WACHA
DR. P. C. RAY	LORD SINHA

Each Vol. Rs. 3. To Subs. of "I.R." Rs. 2-8.

UNIFORM WITH THE ABOVE

Indian Judges. Biographical and critical sketches of twenty-one eminent High Court Judges. Rs. 3.

Famous Parsis. Biographical sketches of politicians, philanthropists, captains of Industry, etc. Rs. 3.

Eminent Mussulmans. Biographical sketches of Muslim Statesmen, Poets, Reformers, etc. Rs. 3.

Indian Christians. Biographical sketches of Poets, Publicists, Ministers of the Church, etc. Rs. 3.

Indian Statesmen. Biographical sketches of famous Dewans and Prime Ministers of Indian States. Rs. 3.

Indian Scientists. Biograpical sketches with an account of their Researches, etc. Rs. 3.

Mission of Our Master. By the Disciples of Ramakrishna and Vivekananda. Rs. 3.

To Subs. of "Indian Review", Rs. 2-8 each.

Foreign 4sh. 6d. each. Postage 1sh. 6d. each.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

Books are given at concession rates only to subscribers of the "Indian Review". Any one who wishes to buy books at concession rates must remit Rs. Five (12sh. Foreign) one year's subscription in advance.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Sir Jagadish Chunder Bose

HIS LIFE, DISCOVERIES AND WRITINGS

Carefully selected and arranged under three headings: Educational, General, and Science.

Dr. Ray's Essays and Discourses

A comprehensive and authoritative collection of the Essays and Discourses of Dr. P. C. Ray.

Besant's Speeches and Writings

A comprehensive collection of Mr. Besant's speeches and writings on Indian Questions.

Wedderburn's Speeches & Writings

A comprehensive and exhaustive collection of Sir William Wedderburn's Speeches and Writings on Indian questions, his Congress Presidential Addresses, and his speeches in the House of Commons.

Wacha's Speeches and Writings

Writings on a variety of subjects—political educational, industrial, commercial, and financial.

Lord Sinha's Speeches & Writings

Book Post London:—"Every page reveals a man who is neither extremist nor ractionary; a man filled with an unquenchable ardour for the betterment of his people." Cloth Bound and Indexed.

Raja Ram Mohun Roy's Speeches

This is the first attempt to collect under one cover the voluminous writings of Raja Ram Mohun Roy.

Rs. 3. each. To Subs. of "I.R.", Rs. 2-8. each.

Foreign orders must be accompanied with remittance.

Books will not be sent by C. O. D. System.

G. A. NATESAN & CO., ESPLANADE MADRAS.

Indian I.R. Review

IF YOU WANT

TO BE IN TOUCH WITH INDIA

her political, social and industrial activities; her history, tradition and literature; her religion and philosophy, her hopes and aspirations for the future; and the varied activities of the men and women who labour for the attainment of her ideal,

YOU MUST SUBSCRIBE TO

THE INDIAN REVIEW

THE BEST, THE CHEAPEST AND THE MOST UP-TO-DATE MONTHLY MAGAZINE

EDITED BY MR. G. A. NATESAN

The *Indian Review* is an All-India Monthly Magazine devoted to the discussion of all topics of general interest with special reference to India. It caters to the tastes of all classes. . . . Please note that a large and [illegible] ction of Books [illegible] icultural, Social [illegible] ies, and the [illegible] Indians and [illegible] cial concession [illegible] *iew*.

se [illegible] *Indian Review*, p[illegible] h an anna [illegible] specimen copy.

Single copy : Eight Annas—One Shilling.

Annual Subsn. Indian : Rs. 5. Foreign : 12 sh.

Books are given at concession rates only to subscribers of the 'Indian Review'. Any one who wishes to buy books at concession rates must remit Rs. Five (12sh. Foreign) one year's subscription to the 'Review' in advance.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

KCC
R1805